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Vander Zalm scandal shocks some B.C. Christians; others not surprised

Alison de Groot

VANCOUVER, B.C. — Christian Reformed supporters of British Columbia's Social Credit party say they're shocked and disappointed at the recent scandal surrounding their party leader's resignation, but are vowing to stay faithful to the party they feel best represents "Christian values and morals."

Premier Bill Vander Zalm, leader of the Social Credit party, resigned his office and leadership this month after it was found he breached conflict-of-interest rules in the sale of his Fantasy Gardens biblical theme park.

A report released on the investigation into Vander Zalm's business dealings by Ted Hughes, B.C.'s conflict-of-interest commissioner, left Vander Zalm with no choice but to resign immediately after the report's release.

Betrayal

"I am deeply disappointed," says Nick Loenen, the Social Credit MLA for Richmond and member of B.C.'s Christian Reformed community. "We think it's a very sad thing. I was drawn to support Vander Zalm because he spoke about high moral values and Christian principles. Now there is a sense of betrayal."

Norm Groot, a retired cattle farmer from Houston, and Christian Reformed Socred member since 1952, says he has his doubts about exactly what Vander Zalm did wrong. "He [Vander Zalm] was crucified by the press and by the NDP."

"It's very sad. Bill is a very good man and he did a very good job, but apparently he wasn't telling the truth. A lot of people are shocked and sad," says Groot.

One Christian Reformed party member from New Westminster says he isn't sure Vander Zalm got a fair deal. Rick Spier says, "It's sad that a man like Premier Bill Vander Zalm was trapped or made mistakes. In his [Vander

See CHRISTIAN--p. 2.

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Nathanael Burwash greatly influenced Canadian Methodists p. 8
Jan de Bree concludes his series of stories about Pastor Fred ..... p. 10
What can we learn from the persecuted church ..... p. 11

A sure sign of spring

British Columbia's blooming Balsam root. Photo: C.C. files

Even Christians leave nothing to chance or God says sociologist

Bert Witvoet

ORILLIA, Ont. — If Os Guinness' description of the average North-American Christian as "part of the mass of unknowing" holds water, then very few Christians will take the trouble of trying to understand him when he talks about the pitfalls of modern society. The British-born-and-educated sociologist made his comment at a conference in Geneva Park near Lake Couchiching.

Guinness, a Christian sociologist and former director of the Williamsburg Charter Foundation, addressed some 90 members and guests of the Evangelical Fellowship on "Development of Secularization in Western Society."

The greatest threat to the lordship of Jesus Christ is not *secularism*, the philosophy that there is no God, according to Guinness. The greatest enemy is *secularization*, which he defined as the process of structural changes in modern society that makes God appear irrelevant. Secularism is a matter of atheism and touches only the few, he said. Secularization, a modern process set in motion by the industrial and technological revolutions, is a matter of autonomy and touches the many.

The fix-it mentality

When missionaries go to Africa they do not bring secularism along but they spread the virus of secularization, said Guinness. "Missionaries bring the can-do, fix-it mentality to a deeply supernatural or spiritual Third World." Magic and mystery disappear when Westerners arrive with functional rationality that leaves nothing to chance or to God. "You don't need God when you can figure everything out," he remarked.

According to Guinness, modern society is run by the pundit (anything can be known), the engineer (anything can be made), the consultant (anything can be managed), the salesman (anything can be sold), the therapist (anything can be healed) and the artist/entertainer (anything can be imaged).

Secularization is not just "out there," says Guinness. It is *in* the church. In fact, the worldliest Christians in America will be the fundamentalists. "Consciously they are belligerently anti-secular; yet they are the most secular." He was referring to how many North American churches buy into the salesman/engineer mentality of our times.

A huge problem facing Christianity today, according to Guinness, is that because of the influence of the modern media "Christians are part of the mass of unknowing: people know everything of the last 24 hours and nothing of the last 24 years." Another way of describing this modern ignorance, says Guinness, is "people know as little as they can and care as little as they need."

Greatest can-opener

But Guinness did not leave his audience without hope. "Our modernized world gives us extra-ordinary opportunities for the Gospel," he said. "Modernity shatters closed

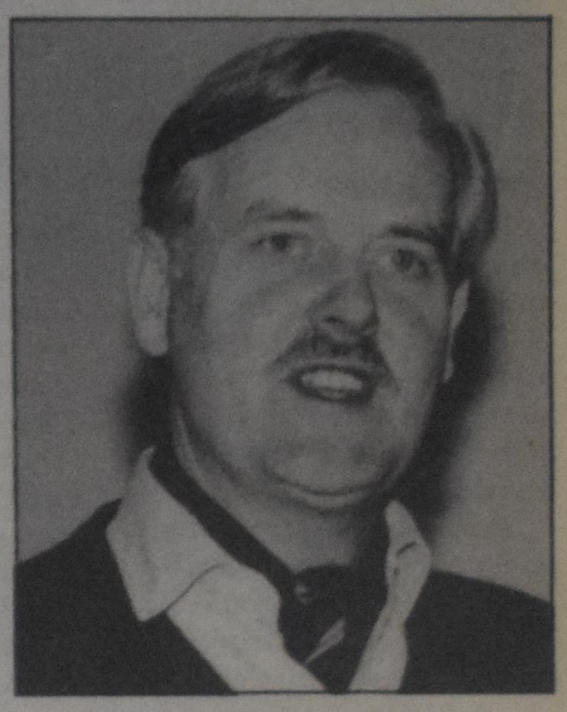


Photo: Bert Witvoet

Os Guinness: "The issue of secularization unpacked is absolutely essential to discipleship today."

societies. It is the greatest can-opener of closed societies in history." He compared modernity to the Greek language, the Roman roads and the printing press, which all served as vehicles for the spreading of the Gospel.

Another result of secularity is that "the shelf life of unbelief is shorter than it used to be," he said. "And each time the prodigal son returns to the pigsty there is a moment of truth."

Our deepest need today is for reformation and revival, said Guinness. But since revival has been modernized by fundamentalism, what is really needed is "God's visitation of Word and Spirit." But we, too, may play a part in reformation and revival, he added. In order for Christians to do that they must 1) learn from the mistakes of the last generation and 2) rediscover "the first things."

Past mistakes

Under his first point, that of learning from the past, he mentioned four areas in which mistakes have been made:

a) Trust in false reliances such as "technique" (the engineer/salesman approach) and "blaming" (playing the victim instead of accepting suffering as a Christ-like calling).

b) Privatization of the faith — a contentment with freedom of the gospel only in the private spheres of home and church.

c) Politicization — taking a shortcut to renewal by way of left- or right-wing politics (this approach lacks the tension of being in the world but not of it).

d) Pillarization — the approach taken by the Reformed community in the Netherlands at the turn of the century when they and other faith communities established separate structures. Initially this approach made sense, said Guinness, but eventally it deteriorated into a retreating mode and lack of transformation of society.

"We must not go this way again," said Guinness, after listing all these mistakes.

See AMERICAN--p. 12.

Thinkbit:

Mysteries are not to be resolved but to be contemplated ever more deeply, and perhaps understood a little more.

Stephanie Vincec

News

Christian Socred members say party must go on

...continued from page 1.
Zalm's] mind he did nothing wrong."

"I can't blame him for being involved, but if he was dishonest, then that's something else," says Spier, adding that in his mind the possibility that Vander Zalm was entrapped still exists.

Party loyalty

However, despite the disappointment some party members say they're feeling, most say they will remain loyal to the party. Some are even excited about the changes Vander Zalm's resignation has caused.

Jake Koole, a Socred party member from Burnaby and a member of the Christian Reformed community there, says B.C. is still an exciting province for the Social Credit party.

"We now have Rita Johnston as the first female premier and the recent profile of her in the *Vancouver Sun* raises the profile of the party," says Koole.

Spier says he's sticking with the party, too, and will be loyal to both the new leadership and to his local candidate.

No surprise

Some members of B.C.'s Christian Reformed community weren't surprised or disappointed at Vander Zalm's resignation, though.

Robert de Moor, minister of First CRC in Langley, says he sees a growing apathy among Christian members of the Social Credit party.

"People got involved because it used to be that the Social Credit party was perceived to have evangelical, grassroots-type people in it. It had perceived Christian roots. But I think the missionary zeal that the older party members had is gone," asserts de Moor.

Even party member Groot says, "They were closer to Christian principles before. Now they've broadened their base to make themselves more palatable to outsiders."

Syrt Wolters, barber-to-the-stars in Victoria, and backyard philosopher, says Vander Zalm, a former client, had a lot going for him but was too much of an opportunist. Wolters admits the press has not been fair. "They [the press] got so they couldn't see anything good at all anymore."

Wolters says his customers have been very influenced by all the bad press. He says Christians involved with the Socreds should have known something like this would happen. "No Christian can maintain his perspective in a non-Christian political party," says Wolters, who admits he's a lone voice.

Upcoming election

Party members agree that Vander Zalm's fall likely won't affect the election which must be called by December this year.

"The NDP has never come out with real policies," says Groot. "All they ever did was attack Vander Zalm personally. Now they'll have to come up with some actual policies."

Groot sees the NDP as the Socreds' main rival in the impending election.

Koole says there are some good candidates for the leadership convention this summer, not the least of whom is Premier Johnston, the former deputy premier, who is working to distance her cabinet and herself from Vander Zalm.

"Besides, even some NDPers don't like [provincial NDP leader] Mike Harcourt," says Koole.

Other possibilities for the Social Credit leadership race include former federal Progressive Conservative MP John Reynolds, Forestry Minister Claude Richmond and former Finance Minister Mel Couvelier, back after resigning a month ago under Vander Zalm.

Files from the Toronto Star.

Christians encouraged to walk tightrope of pluralism

Bert Witvoet

ORILLIA, Ont. — Don Posterski thinks the Christian community is making progress working in a pluralistic society. It has had to adjust from a time when the Christian faith was dominant to a time when other faiths or philosophies are making their claim on Canadian society.

"At first there was a fear to offend," said Posterski at a conference on secularism and pluralism sponsored by the Evangelical Fellowship of Canada (EFC). "But now we are learning to allow each faith to be itself."

Posterski, co-author of *Fragmented Gods* and Vice-President of World Vision Canada, had joined other speakers like Os Guinness from Washington, D.C., and Paul Marshall from Toronto at the Orillia conference. Although the ice was still on Lake Couchiching, the conferees had plenty of opportunity to swim in the sea of ideas which speakers and panelists put before them during the three-day conference.

Pluralism no enemy

"Life in this age is more like a dance than like a march," said Posterski. "It's easier to march when you have a consensus in society. But when society is pluralistic, evangelism is going to have to resort to improvization."

Although pluralism is emerging as an ideology, Posterski dealt with pluralism only as a social structure. As such it is not an enemy of the faith, said Posterski. He saw it more as an opportunity, an invitation to co-mingle with others.

According to Posterski, Canadian society is not essentially anti-Christian, since 80 per cent of Canadians still identify with one or another Christian denomination. Yet he feels that Christians are becoming defensive and fearful, anticipating a conspiracy. "If we misread the prevalent attitudes we will demoralize interpersonal evangelism," he said.

Suitable attitudes

In the face of so much diversity in society Posterski recommended three ways of approaching people who have other values or lifestyles: accept rather than agree; understand instead of judge; appreciate but don't necessarily admire. The point of these three attitudes is to allow people to be who they are without putting a stamp of approval on what they do.

But it is not enough to allow for diversity, said Posterski. Christians must also discern rather than tolerate, stake out their conviction rather than seek consensus, and influence others without apology.

Posterski saw the need for tension between "acceptance" and "influence" as Christians take their place among others in a pluralistic society. "We must engage, invite and pray," he added.

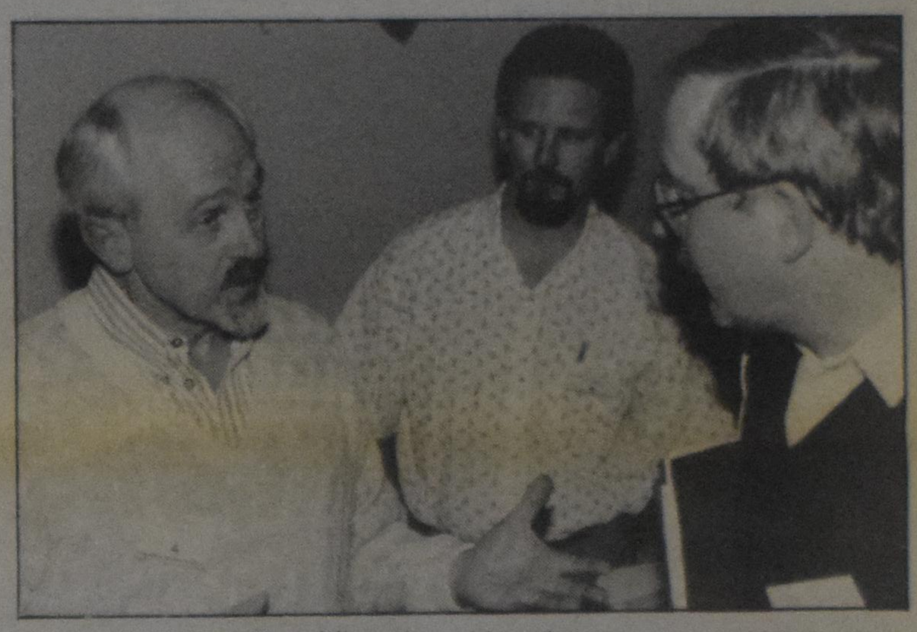
Liberalism only one position

Paul Marshall, senior member in political science at the Institute for Christian Studies in Toronto, followed with a speech entitled "Strategies of Social Change in a Pluralistic Society."

Liberalism's answer to pluralism is to minimize differences and to seek unity in those things people have in common with each other. "But liberalism is not a position above other positions," said Marshall. "It is merely one of the positions."

There is a tendency among Christians to describe their own approach to culture as the "Christ transforms culture" model mentioned by Richard Niebuhr, said Marshall. But he did not think that any one approach can make that claim exclusively.

There are at least four basic ways in which Christians have sought to renew society, he pointed out. The first is that individuals seek to influence; the second, that denominations address their society; the third, that the local church forms a model community to which others are attracted (the Anabaptist approach); and the last, that Christians establish Christian organizations (the Reformed approach). "I am not prepared to dismiss any one of these," said Marshall.



Don Posterski (l) in informal discussions with conferees. Photo: Bert Witvoet

Christian pluralism

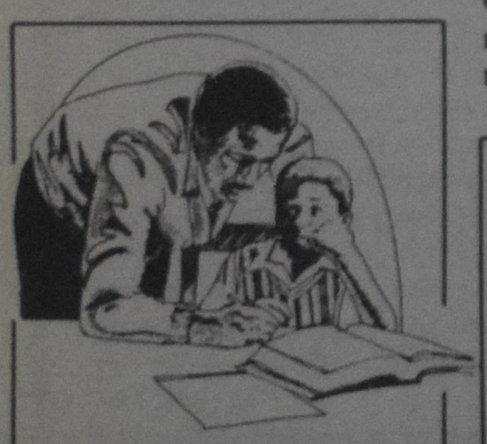
Marshall, like most other speakers at the conference, defined pluralism as a fact of life, not a philosophy. "Pluralism is the situation in which different people with different beliefs and different ways of life are living together in the same country," he said. Secularism, on the other hand, "often (wrongly) suggested as a solution to the problems created by pluralism," he defined as "the belief that religion should be excluded from public life."

Marshall's answer to the *fact* of pluralism is a *theory* of Christian pluralism. He does not think it right that the state should be used to impose on the society things which Christians desire but which are not part of the state's task to impose. Yet Christians ought to be in the business of persuasion, he thinks. As such they should be "weighty" (have standards), hear what others say, affirm what is good in others, seek openness in change and, finally, practise compromise not of principles but of policies.

Although compromise is dangerous it is also important, he said. God compromises many times with his people. We should not compromise on principles; but, he added, laws are not principles — they are attempts to concretize principles.

Since it is not always possible for the state to satisfy all options which different communities seek, it is necessary for Christians to seek to win. "You can have only one abortion law," said Marshall.

But to underscore the complexity of this approach he said that Christians, when faced with the choice of accepting what they can or should not change on the one hand, and seeking to win what they can and should change on the other, must pray for "the wisdom to know the difference."



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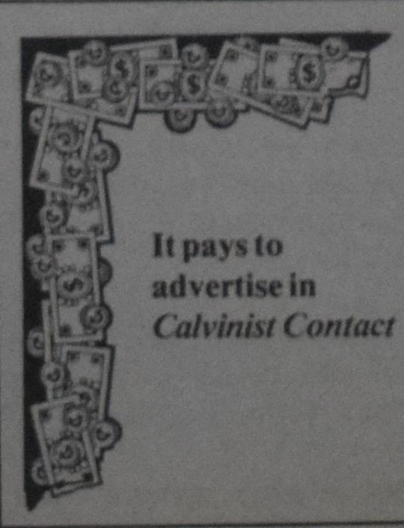

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Pressreview

Carl D. Tuyl

The Stanley Cup play-offs are interfering with this news junkie's time schedule, but not enough to fail to observe that like groundhogs coming out of hibernation, Canada's politicians have recovered from the winter's below-zero political doldrums.

★ ★ ★

Preston Manning, who is described as the only politician who can wag his finger at you without taking his hands out of his pocket, called the faithful to Saskatoon where he and his followers decided to let Easterners in on the anti-Eastern misery mutiny.

★ ★ ★

Premier Getty, too, sounded the call and Alberta PCs loudly applauded his Quebec-bashing. "Quebecers cannot be part-time Canadians who see association with the country as a convenient financial agreement," he said. Premier Getty took his cue from his neighbour in Saskatchewan where Premier Grant Devine wants to send Quebec "a steep and salty-tasting bill in exchange for independence."

★ ★ ★

The Quebec wing of the PC is suffering from an acute identity crisis. Industry Minister Benoit Bouchard, however, appeared just in time to prevent them from developing multiple personalities. The choice, said Bouchard, is between a sovereign Quebec and a restructured, highly decentralized federation. As a result of Bouchard's identity counselling the Quebec PC accepted a statement so vague that it could be used by any political movement on the planet, including the Flat Earth Soceity.

★ ★ ★

And then there was the Parti Quebecois, which gathered around the flag of Lucien Bouchard's Bloc, which, by the way, experienced its first desertion. I wonder whether Frere Jacques Parizeau (who is now appearing with an up-scale coiffure) and Mr. Bouchard will get involved in a struggle for leadership. We're boring ourselves to bits," writes Allan Fotheringham.

★ ★ ★

Ottawa, in the meantime, was buzzing with talk about continental free trade. Mexico, the country where you are advised not to drink the water and where you have difficulty breathing the air, wants *uno, dos, tres* in on the U.S.-Canada free trade agreement. The Labour movement sees a drawback as big as an elephant's foreskin in such an eventual agreement and is as much in favour of that as it is in favour of the 56-hour work week. A lot of jobs, though, have already moved toward the twice-fried-beans and enchilada country where labour is cheaper than coffee at A.A. meetings.

★ ★ ★

General Motors alone has already moved 18 auto parts manufacturing plants to Mexico. It is an economic reality which can no longer be denied, and for sure we are moving toward hemispheric commercial traffic. When you're at the supermarket notice where the grapes and the bananas were picked. Not in Rocky Mountain House, I'll tell you, and not in Whitehorse, either. More likely in Chile, Equador and such countries.

★ ★ ★

A sign spotted by a ski enthusiast this winter: "Going beyond this point may result in death and/or loss of skiing privileges."

★ ★ ★

Bill VanderZalm, who lived in a fake castle and slept in the bedroom above the drawbridge, is gone from the scene, and his successor, Rita Johnston, has apologized for his fakery. It took a woman to do that. Apologies in politics are as rare as trees at the North Pole.

★ ★ ★

Canada's ambassador to the U.S., Derek Burney, reports that there was a complaint from moose hunters in Maine alleging that their counterparts in Quebec were using a new love call to lure Maine mooses across the border. *Ah, le francais c'est la langue de l'amour, n'est ce pas?* Which self-respecting moose could resist a French love call? The first trial in French to be heard by the Prince Edward Island Supreme Court, however, has been postponed because none of the six Supreme Court justices speaks French.

★ ★ ★

The Gulf War has no happy ending. No war ever has. The plight of the fleeing Kurds has been widely publicized. The coalition countries whose forces blew a couple of million dollars worth of missiles or grenades into the air at regular intervals are having trouble coming up with enough money to sustain the U.N. relief action.

★ ★ ★

Soviet news agencies have reported growing protests among industrial workers. The price of staple food items in the Soviet Union has tripled. Worst off are the pensioners whose income can be as low as 60 rubles or $120 a month. The legislature of the Russian federation gave its chairperson, Boris Yeltsin, emergency powers. Russian politicans always want to solve political and economical difficulties with more power. It is estimated that the miners' strike cost the country seven million tons of coal.

★ ★ ★

Trouble with the law can run in families. The son-in-law of former Panamanian strongman Manuel Noriega is accused by French authorities of having put 500,000 bottles of counterfeit champagne on the market. Wayne Grisby, the *Montreal Gazette's* wine connoisseur, guesses that either the profits of the drug trade aren't what they used to be or the profit margin in the champagne business is catching up.

Reading the *Montreal Gazette* one can gain profound insights. Maria Lisa Rosati writes in a letter to the editor of that distinguished paper that backache is a pain in the butt. There!

★ ★ ★

Cu Chi is a small Vietnamese town. Its citizens, however, are not small-minded when it comes to going after tourist dollars. Cu Chi is situated on top of 250 kilometres of dank brooding tunnels from which the Vietcong operated their murderous ambushes on the men of the U.S. 25th Infantry Division. The tourist agency of Cu Chi is now advertising tours through the tunnels at $1.00 per person.

★ ★ ★

The U.S. Environmental Protection Agency says that the ozone layer is being depleted twice as quickly as was suggested in earlier estimates. Careful with the bikinis this summer, ladies!

★ ★ ★

And here is a capitalist civilized approach to political and diplomatic problems: the four Kuriles Islands were part of Japan until Russia occupied them at the end of W.W. II. Japan now plans to offer the Soviet Union $26 billion to buy the islands back.

★ ★ ★

Chinese, Indians and Malays keep puffing away, to the delight of cigarette manufacturers. In Taiwan, however, people are more likely to follow Western trends. There is a growing conviction among Taiwanese officials that smoking should not be encouraged. As evidence of its sincerity, the Taiwanese government, which holds a tobacco monopoly in the country, has decided to change the name of the cigarette that has 90 per cent of the Taiwanese market. The cigarette is called... "Long Life." How's that for an aggressive anti-smoking campaign, eh?

★ ★ ★

Up, up, and counting: India's population is now 844 million and expanding by almost 18 million a year, according to a census published recently. It is getting busy on this planet.

★ ★ ★

With great satisfaction I read that chivalry and helpfulness have not entirely vanished from this earth. A blind man groped his way into a bank. Attentive, helpful customers ushered the man quickly to the front of the line-up at the wicket where he ordered a bacon, lettuce and tomato sandwich.

Carl Tuyl is a chaplaincy co-ordinator for Canadian chaplains and lives in Kingston, Ont.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

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The Reformed community must and will change

I was at an Evangelical Fellowship conference a week ago and heard the eminent Christian sociologist Os Guinness trace the development of secularization in Western society. Guinness had many insights to share with his audience, but I especially pricked up my ears when he made reference to the declining influence of the Reformed worldview in the Netherlands.

He related how, in his opinion, the Dutch Reformed people were legitimate in establishing Christian schools and Christian organizations at a time when secular humanism was dominating the culture. But, he added, after several decades of strong political and social influence through the confessional "pillar" of Reformed life and action, Reformed people lost interest in transforming their society or evangelizing their neighbours. They stopped being a salting influence or a light on the hill. The tension of being in the world but not of it had gone out of the struggle. Reformed people had "arrived" and this false comfort enabled secularization to eat away at the Reformed community from within.

Fighters and peacemakers

A few days later I read an article by Rev. C. Mak in the Dutch church paper the *Kerkkrant* that told a similar story. The Dutch Reformed churches (*Gereformeerde Kerken van Nederland* or GKN), under the influence of Dr. Abraham Kuyper, sought the emancipation of their community, writes Mak. They wanted to shake off the contempt in which they were held and the discrimination they encountered. They wanted to become a third force in their society, next to the power structures of the Roman Catholics and the humanists. This aim was achieved in the 1920s, according to the article.

But what happened to the militancy that was needed to achieve political and social influence? It's not so easy to turn fighters into peacemakers, writes Mak. The militancy turned inward and Reformed people started attacking each other. There was no dearth of "identity protectors," he says. The result of all this infighting was a church split in 1944 during the time that Germany occupied Holland and had jailed many faithful Dutch resistance workers, including several Reformed pastors.

The 1960s brought people to their senses and it was realized, perhaps somewhat too late, that the objectives of the Reformed community and churches had to change. Ecclesiastical swords were beaten into plowshares and a movement towards greater ecumenicity developed. This movement was called the *Doorbraak* or the "Breakthrough" (of walls separating the faith communities).

Emancipation in Canada

That was Holland. But what about the Reformed people in Canada? We pick up the story here as we reflect on the 40 or so years of Reformed immigrant life in Canada. The Canadian branch of the GKN, now assimilated into the Christian Reformed Church, missed the "Breakthrough" movement of their counterparts in Holland. One must realize that immigration brought along its own challenges and struggles. Thus the fighting mentality of the past could be turned into good use in a new battle for survival and recognition. Take into account, too, that the kind of people that immigrated were people with initiative, determination and, quite often, a streak of stubbornness. They were not ready to beat their ecclesiastical or social swords into ploughshares.

But the emancipation of this community in Canada has almost been completed now. Our schools may not have been given equal status, especially not in Ontario, and politically we have not accomplished all that much, but Reformed people are climbing the social and economic ladders and our schools and organizations have gained a fair degree of respectability. What, we may well ask, is happening to our militancy or to our mentality of struggle and challenge?

In some cases, history is in the process of repeating itself. Some people are fighting for the purity of the church and for the protection of Reformed identity in the schools and other institutions. This trend may well lead to another schism in some localities. Others are letting go of the Reformed community and its "hassles" in favour of the comforts of life. Another group seeks out a church community that emphasizes fellowship and spiritual nurture, preferably inside the CRC community, but outside it if need be. Yet another group is immersing itself in the work of relief, development, evangelism, Christian curriculum, social care and community building.

By and large, though, it seems fairly clear that the Reformed community is going through an identity crisis that is as significant as the one that took place in Holland 30 years ago. Immigration was able to channel people's energies and interest for a while, but the chickens have to come home to roost sometime. You cannot forever avoid some of the inbuilt deficiencies of the emancipation model. (I have come to believe that every Christian community has faults imbedded in its movements, policies and organizational structures. Just because the Reformed community is going through a time of stress should not make anyone run to another group, which will have its own peculiar problems.)

The church and the Christian community must constantly reform itself. There is nothing wrong with that. We live in a dynamic time frame between the ascension and the return of Christ. We cannot forever be militant; we cannot forever be building. Sometimes a community has to learn to be vulnerable and weak again so that God can continue to be its strength.

Seeking God's honour

What does this mean for us?

I think it means that we must stop our in-fighting. Somehow we lose perspective or a sense of proportion when we battle those who are closest to us. If we are honest, our fighting is often more for power than for glory — God's glory, I mean. We must focus more on helping a broken and hurting world. Christ spent very little time during his ministry proving himself right. If he did prove God right he did it mostly by healing the sick. For the rest, he lured people into the Kingdom with enticing parables. Our struggle for emancipation should always have a distinct flavour of unselfishness. It's much better to be a Christian advocacy group for Natives, for example, than for your own Christian schools. If the Natives get justice, we all have a better chance of getting justice, but we will gain it without becoming self-centred. Maybe it means that we must question whether the promotions on the job are more a sign of accommodation to the impulses of our secular society than to the norms of the Kingdom. The question will always be, "How can we remain in Christ while acting for him?"

I prefer to take the long view of the development of a community. I have not given up on the Reformed community in the Netherlands and I will not give up on the Reformed community in Canada and the United States. I see some very encouraging signs of renewed vitality and integrity in the changing world of Reformed thought and action. We are blessed with treasures of great insight of Christians throughout the centuries and the best of Reformed thinking to lead us on into the future. Best of all, we have the promise of Jesus himself that he will be with us with his Word and Spirit until the end of the age.

Ecclesia Reformata semper reformanda est was the rallying cry of the Reformers of the 16th century. "The Reformed church must always reform itself" should also be our slogan.

BW

Letters (letters continued on page 6.)

Ike did more than play golf

Humour is a needed, healthy ingredient to provide balance on the personal and at collective levels. I often appreciate Rev. Carl Tuyl's untiring and usually tasteful efforts to introduce it in his commentary on national and global events. The reader has to recognize it, of course.

His reference to the late General Dwight D. "Ike" Eisenhower as the last American general elected to the presidency of the United States on the implied basis of his distinguished career "mainly on a lot of golf courses...," exceeds the bounds of propriety (C.C. March 15, 1991).

The briefest study of General Eisenhower's full military career discloses a progression on earned merit, eventually achieving America's highest military rank in December 1944, as General of the Army. While not without perceived combat and even strategic shortcomings, his unquestioned organizational as well as diplomatic capabilities, selection of good subordinates with great freedom of action but firmly under control, not shrinking from making difficult decisions — all these — are regarded by military historians and military staff colleges throughout the world (and even by his detractors) as the very reason for his appointment and success as Supreme Allied Commander in Europe during World War II.

His post-war election as the 34th President of the United States in 1953 followed the normal political process acceptable to our southern-neighbour citizens. Unless I have missed the point, it may be that an apology is in order to this responsible and, in many ways, gifted soldier whose armies liberated France, Belgium, the Netherlands and Luxembourg, and had overrun all of western and southern Germany at the time of the German unconditional surrender on May 7, 1945.

Ralph L. De Groot
Millgrove, Ont.

Hell is no laughing matter

I hereby would like to protest your "Thinkbit" in the C.C. of March 22, 1991: "Just because people smoke doesn't mean they'll go to hell, but they sure smell as if they've been there!"

I know you overheard this at a meeting (I hope it was not a council or congregational meeting), but that does not give you the right to publish this in a Christian weekly.

How do you know what it smells like there? What do you know about hell? I know that it is a God-forsaken place. We are reminded of that this Good Friday when we remember the death of Jesus who descended into hell and suffered the agony of being forsaken by God. He tasted hell, so we can have eternal life. This time you surely have passed the borderline of good judgment and resorted to gutter talk.

I have a "Thinkbit" for you. I read it in Today's *Family Altar* of the Christian Reformed Church (March 27, 1991) by Rev. Andrew Kuyvenhoven. I conclude this letter with his prayer: "Loving Lord and Saviour, who has tasted the bitter agony of hell, forgive and save those who flippantly talk about hell. They don't know what they're saying." Amen.

John De Groot
Caledonia, Ont.

The Inquisition still alive and well

When I read the article about Howard Van Till being "cleared" by the Calvin College board I had to remind myself I was reading a newspaper in 1991 and not *The Name of the Rose,* a book by Umberto Eco documenting strange goings-on at a monastery in Italy during the Inquisition.

The article states that a special committee was set up "to investigate the beliefs of Van Till and two of his colleagues."

To investigate the beliefs? Didn't we leave that sort of thing behind when we stopped burning so-called heretics at the stake? Isn't Christianity supposed to be an individual faith, a set of beliefs between each person and God, not something decided by committee?

The article says Van Till's published works were not the focus of the investigation, but rather the church's teachings were, by which his work is to be judged for its "theological orthodoxy."

Since when do we judge theological orthodoxy by the beliefs of one particular group of men (read: the Christian Reformed Church leaders), instead of basing it on the Bible? When we do the former, we are simply exchanging one individual's beliefs for another's and calling the one we like "orthodox."

Van Till apparently toned down some of his statements, as the board has been able to "clear" him. In the Inquisition they used torture to elicit the "correct" response. The modern-day form of torture is harrassment, threats, gossip and slander, all of which the Van Till family has been subjected to.

I can only hope this event does not dissuade other individual thinkers from breaking the denominational ties that bind and venturing fresh insights into age-old questions.

Marianne Meed
Toronto, Ont.

Good CRC organists forced into other churches for jobs

Regarding the article "In and Around the Workplace" by Ed Vanderkloet (C.C. March 15):

As a member (elder) and an organist of the Christian Reformed Church I believe that organists should be paid according to their ability; but there is more at stake than money. Having been a music director for 15 years at an Anglican Church and for 15 years at a Presbyterian Church I found that in each [I was accorded] respect, authority and appreciation for my work, and I was paid a salary higher than that of the caretaker.

In the Christian Reformed Church there is: a) resentment of authority when it comes to church music; b) a tendency to believe that there are no standards or rules in church music, nor in the liturgy of the church; c) organists are ignored, criticized and given advice more often than they are shown appreciation; d) young people with talent who take church music seriously and study at a higher level, have to find employment in churches of other denominations; e) we in the CRC want the best ministers, the cleanest caretakers and the most efficient secretaries, but... 'the organ has to play."

The organist's most frustrating problem in relating to ministers is not being treated as an equal professionally. The time is here in the CRC that we appoint responsible professional, paid musicians. If not, we will drift into a "Tiny Talent Show." We have a 500-year inheritance of organ music specially composed to be played to the glory of God. With what will that heritage be replaced if we do not look after our organists and organs!

George H. deKleer, B.A. (music),
A.R.C.T. (organ)
Georgetown, Ont.

Turn to the basics before it's too late

Peter M. Jonker in his letter "All members must respect a church's mutual covenant" (C.C. March 15), is, of course, right in the sense that one should not "tolerate a self-willed chaos entering the family of God." Much emphasis is placed by him on the proper usage of the Christian Reformed Church's mutual covenant, the Church Order.

Like some of the C.C. editorialists who have dealt with the problems and disunity in the CRC, Jonker fails to address the roots of the unrest. Instead, every one is urged to pay proper respect to the "church's mutual covenant."

Additionally, Jonker could have pointed out that the Church Order was formulated and based on the Scriptures, the source of its real authority. The Church Order was based on the fact that our forebears willingly accepted the full authority of Scripture in ecclesiastical life and with that in mind formulated the "mutual covenant."

Recent ecclesiastical decisions have eroded, if not destroyed, that basic trust — the desire to be obedient to the Scriptures. Those lamenting the current unrest are well advised to return to the basics (Scripture) before it is too late.

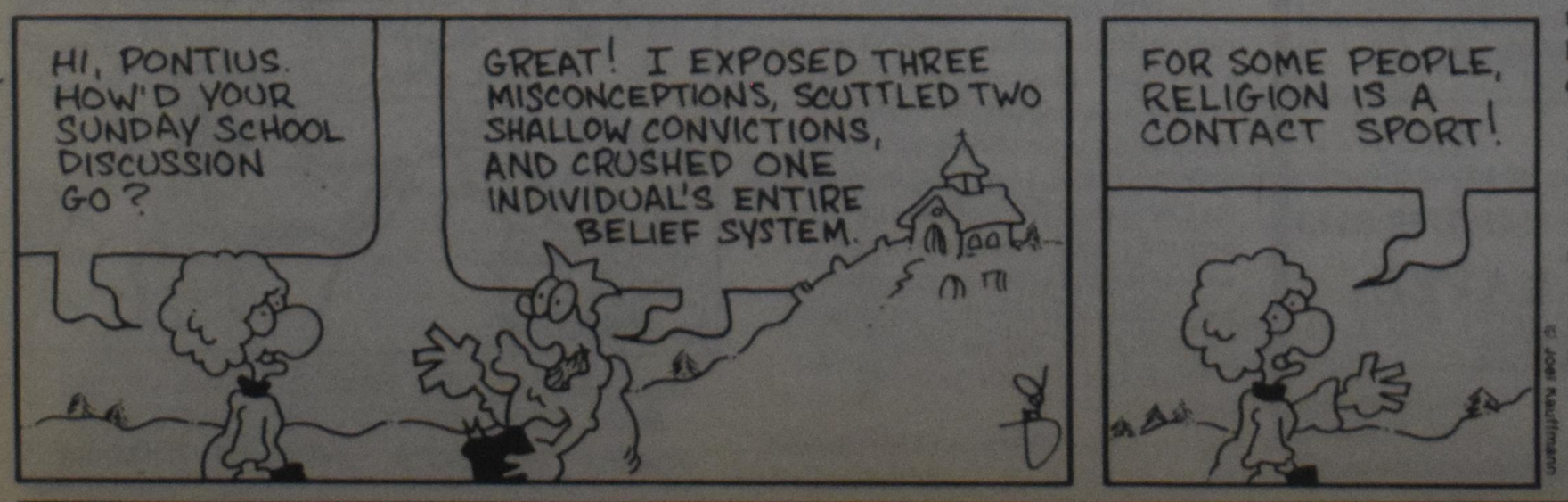
Last but not least, a minority decision which is rooted in Scriptural principles should always carry more weight than the majority decision which is not. Our forebears acknowledged that important principle too, hence the avenues of appeal and protest through which the ecclesiastical bodies were given the way to rectify erroneous decisions. They also left another rule in place — the right to reject a decision if it was contrary to what Scripture teaches the churches.

Jonker creates a false dilemma for those with burdened consciences with his urge to respect the church's "mutual covenant."

Anyone interested in this subject should consult Van Dellen, Idzerd, and Monsma's *The Church Order Commentary* (1954) and the revised edition (1970); Spaan's *Christian Reformed Church Government* (1968) and those who are able to read Dutch, the acclaimed source *Gereformeerd Kerkrecht* by H. Bouwman (1928-1934).

A.A. van der Heide
Surrey, B.C.

Pontius' Puddle


HI, PONTIUS. HOW'D YOUR SUNDAY SCHOOL DISCUSSION GO?
GREAT! I EXPOSED THREE MISCONCEPTIONS, SCUTTLED TWO SHALLOW CONVICTIONS, AND CRUSHED ONE INDIVIDUAL'S ENTIRE BELIEF SYSTEM.
FOR SOME PEOPLE, RELIGION IS A CONTACT SPORT!
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Letters

Did Jesus have no earthly kingdom?

Re: "Today's Israel prophecy is inconsistent with the Bible" by Andrew Kuyvenhoven (C.C. April 5).

Billy Graham preaches almost exclusively salvation messages but he is definitely premillennial, which makes that view neither wrong nor right, necessarily. (Rev. Kuyvenhoven refers to Graham's distribution of Walvoord's book, *Armageddon, Oil and the Middle East Crisis*.) Walvoord is not just anybody, but a longstanding professor of theology at Dallas Theological Seminary. (I assume Rev. Kuyvenhoven has read this book. I don't have it yet.)

Did Jesus have no earthly kingdom at all? In John 18:36 he said to Pilate, "*Now* is my kingdom not from hence." When the 11 apostles in Acts 1:6 asked Christ, "Will you at this time restore again the kingdom to Israel?" he did not answer that he was through with Israel. He responded, "It is not for you to know the times or the seasons which the Father has put in his own power."

Because the first Adam fell, unless the second Adam reigns the new earth, it is a sad fact that this planet will never have been ruled in righteousness and holiness. It is not for nothing that Jerusalem is called the City of the Great King (Matt. 5:35).

Numerous prophecies in Jeremiah, Ezekiel, Zechariah and Isaiah refer to the gathering of God's people out of all countries and bringing them again into their own land. This sounds like a providential act of God which cannot be spiritualized to apply to the Church. I do not care to make the assessment that this is a biblically unimportant phenomenon. To be honest, I see in a glass darkly about these end-time happenings.

As a layperson I never enjoy or feel comfortable contradicting what a minister writes, and that is not my intention. I only hope to get a good discussion going.

Peter Tensen
Brantford, Ont.

'Five hundred fires continue to rage'

I have tried to capture my response to the Gulf War in the following lines. These lines could be considered a reply to John Bolt, Ed Vanderkloet, and in support of Syd Hielema's "Good against Evil?" column.

Five hundred fires cover Kuwait
Five hundred fires contaminate
the air, the sand, the cities, the sea.
Well, what's this got to do with me?

Five hundred fires in the Middle East:
The devil's delight; his hellish feast.
He looks on them with pronounced glee:
Because they were set also by me.

The War, the West at its secular worst,
was waged to quench my insatiable thirst:
My yearning for fuel set the wells ablaze,
on fire also through my carbonolic craze.

Five hundred fires continue to rage.
Their smoke, their soot — they know no cage.
The battle is over; Kuwait is free,
Free to furnish more fuel for me.

The dominoes fall left and right:
the oilslicks, dying Kurds, Shiites.
Forgive me, Lord, for being to blame.
I pray that, yet, I may honour your name.

Bert Hielema
Tweed, Ont.

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

Re-making Christ in our image

Last December as we were preparing the house for our Christmas celebrations, our son asked, "If Christ had been born today, could he have been an Inuit?" We talked at length about what that would have meant for the Inuit in terms of God's chosen people, redemptive plans, etc., and "yes, if... and if..., then Jesus could have been an Inuit. He might even have been a woman!" Our 11-year-old went to sleep dreaming of babies born in depressed Arctic settlements while I went to my favourite musing spot to envision Christ as a Canadian woman in 1991.

For the sake of consistency in New Testament times and today she would have to be a skilled craftsperson (or professional) who was able to travel from place to place without being immediately dismissed as one of the inner-city street people.

She would have to be an inspiring speaker, penetrating listener, effective communicator. She would have a group of travelling companions from the successful as well as the rejected societal circles: deinstitutionalized patients; the battered and the abused; middle management MBA types; the wives of professionals; graduate students. She would be neither rich nor poor but she would wear the same clothes from season to season regardless of the fashions of the day.

And she would die because of the fears and hatred her words and deeds engendered in the hearts of the leading female citizenry of Canada.

I ran stuck in my musings when I realized that this Christ bears telltale similarities to my ideals for an educational psychologist teaching in an inner-city Christian college. And I dare not face what words and deeds would enrage my female acquaintances sufficiently to plot for my model's crucifixion. Would it be a feminist issue? an educational challenge? a church-related difference?

Making images

God obviously knew what was intended when Christ's conception and birth were not placed on the agenda for decision by a deliberative committee. Each one of us would have been tempted to try to create a Christ in our own image; just as we so often create our idols and our gods in our own image. And it is just as well that God did not consult with us about the issues that would provide the impetus for Christ's crucifixion because then we would have wanted to crucify him again and again, often for contradictory causes.

I was tempted to wake up Matthew and shatter his dreams of an Inuit Jesus but then I decided that this could wait until morning. He would be able to relate to my lesson of image-making with more interest if he could have his musing spell in his dreams. Then we could talk about the liberation from sin for all, including the Inuit — a liberation made possible in spite of our self-aggrandizations and delusions of thinking that we know what kind of a Christ the world would need today. It is a lesson that even those who walked and talked with Christ 2,000 years ago had to learn with a shattering of their personal ideals.

Alyce Horzelenberg-Oosterhuis is assistant professor of educational psychology at The King's College in Edmonton.

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Disappointed in reporting

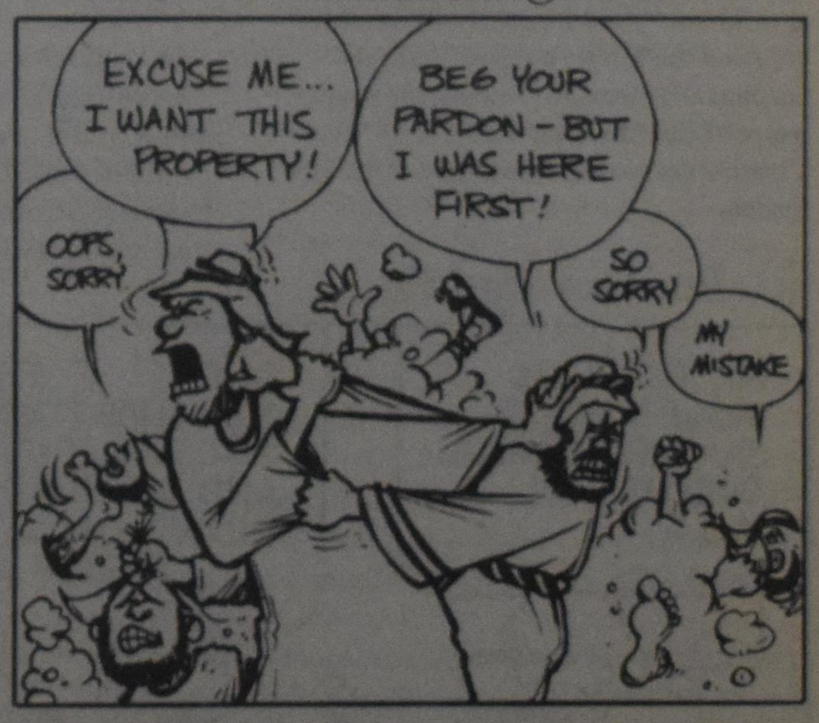
I read VanderVennen's report on the closure of the Curriculum Development Centre (C.C. March 22). Regrettably, he missed the primary observation I made to him in the telephone interview.

For the record, I said, "Confessionally the Curriculum Development Centre has been influential. Educationally CDC was off the mark. Not many schools were willing to follow their integrated model and CDC did not listen."

I had expected more accurate reporting.

John Stronks
Ancaster, Ont.

BEYOND BELIEF ©1990 ROGER JUDD



UPON HEARING THE PROMISE, SOME OF THE MEEK WENT BERSERK AND TRIED TO INHERIT THE EARTH AHEAD OF SCHEDULE.

Cinema/Arts

Redeemer's theatre department continues to grow

Alison de Groot

ANCASTER, Ont. — Over 1,000 people enjoyed four performances of Redeemer College's production of Henrik Ibsen's *An Enemy of the People.*

Redeemer's theatre department continues to shine under the direction of Raymond Louter and this year's major production was no exception.

Louter describes the play as one which explores the conflict between the lead character, Dr. Stockmann and his brother, who is the mayor of the town in which they both live. The issue is the safety of Kirsten Springs, the recently built local health institute and the major economic interest of the town, whose water supply may be compromised by "organic material" in the river which feeds the spa.

The resulting conflict over how this information is handled pits the two brothers against each other in a conflict that eventually strips them of all pretense.

Though trying to protect the townspeople and visitors to the spa from potentially contaminated water by telling the truth, Dr. Stockmann is branded "an enemy of the people" by townspeople swayed by his brother into thinking only of the economic issues.

In his notes, Louter asks the audience to draw a parallel between Dr. Stockmann's story and Christ's story. In fact Ibsen makes the connection himself in the play: "Did the people not crucify Christ for telling the truth?"

An exceptionally strong performance was given by Dennis VanStaalduinen as Billing, a supposed revolutionary local newspaperman who supports Dr. Stockmann's efforts but eventually crumbles under political pressure, just like the rest of the townspeople. His energy often carried scenes. VanStaalduinen is a second year student in a combined Honours English and Theatre program so audiences can look forward to two more years of his work.

Good performances were also given by Louise Bom as Catherine Stockmann, Dr. Stockmann's wife, and Margaret VanDyke as Petra Stockmann, Dr. Stockmann's daughter.

Bom, a Virginia Beach, Va., native and theatre major, peaked during some emotional scenes when the audience could feel her struggle between the desire to support her husband in the truth and the knowledge of the hardship that truth was costing her family.

VanDyke is a fourth-year student this year and this founding member of the student theatre group "The Black Box Players," will be sorely missed when she leaves Redeemer.

This was the first mainstage role for both Geoffrey Duern, who played Dr. Stockmann, and Rob Boer, who played Peter Stockmann, the mayor. Both gave excellent performances despite occasional nervousness and a missed line here and there. Duern is a second-year business student and will hopefully stay involved because he has much potential. It would be great if Boer could keep at it too, but he's a fourth-year business student and will likely be leaving Redeemer soon.

Applause too, should go to nine-year-old Christopher Payton and 10-year-old Lenny VanStaalduinen for their very brave performances as Dr. Stockman's boys.

Friday night's audience had a somewhat subdued reaction to the performance. Ibsen's play is a wordy one without a lot of action and calls for some concentration on the audience's part; however, the energy on stage did not seem able to hold that concentration. The cast was able to reach the peaks well, but let their energy level drop too much or change to nervousness during other scenes.

Review based on Friday, Apr. 5 performance.

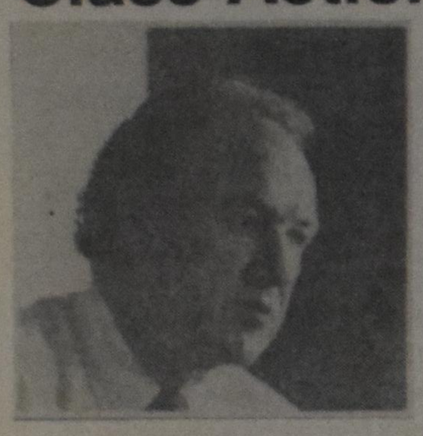
Dr. Stockmann (Geoffrey Duern) and his wife Catherine (Louise Bom) face an angry town armed with the truth.

Geoffrey Duern (Dr. Stockmann) and Rob Boer (Peter Stockmann): two business students hit the mainstage for the first time in this year's Redeemer production.

Cinema summaries

Marian Van Til

Class Action



Rated R
Stars Gene Hackman, Mary Elizabeth Mastrantonio
Directed by Michael Apted

Father-daughter conflicts have been around for virtually as long as the fallen human race has, and tales about that brand of familial strife are likely almost as old.

Class Action builds a compelling story on one such conflict. The father, Jed Ward (Gene Hackman), is a self-employed lawyer with a very large social conscience; he's a famous defender of underdogs. His daughter, Maggie (Mary Elizabeth Mastrantonio), is a corporate lawyer well on her way to being her firm's youngest-ever partner. She does not share her father's high-minded aspirations. Nor much else that could identify her with him.

In fact, Maggie doesn't think much of her father. We find out that has to do with his past unfaithfulness to Estelle, his wife and Maggie's mother. Jed seemed more concerned with the needs of perfect strangers than he was with the well-being of his own marriage and family. So his social justice rings hollow for Maggie. Then too, she had seen her mother deeply hurt by her father's actions. Her parents had stuck together and worked out their problems, but unlike her mother, Maggie couldn't forgive her father for what he had done. Thus, she has had very little to do with him for years, though she can't avoid periodically running in to him at the courthouse.

Then an important lawsuit is filed against one of her firm's wealthiest clients, one of the major American auto companies ("Argo Motors" in the film). Five years before, one of their cars had a defect which caused its gas tank to blow up in certain circumstances. People had been killed or maimed in what should have been minor accidents.

Maggie wants her firm to let her head the case, perhaps even more so when she finds out that her father will be the attorney for the prosecution. Jed, however, isn't interested in going up against her (he's partly afraid she may win), and Estelle sees the situation as only compounding the problems in their difficult familial relationship. But Maggie, more like her father than she will acknowledge, refuses to back down.

Class Action takes a rather predictable plot and fleshes it out in some unpredictable ways. The courtroom action is only a brief part of the film. The focus of the story is the complicated interplay of relationships, not just between Maggie and Jed, but with other characters as well; and that is quite satisfyingly handled.

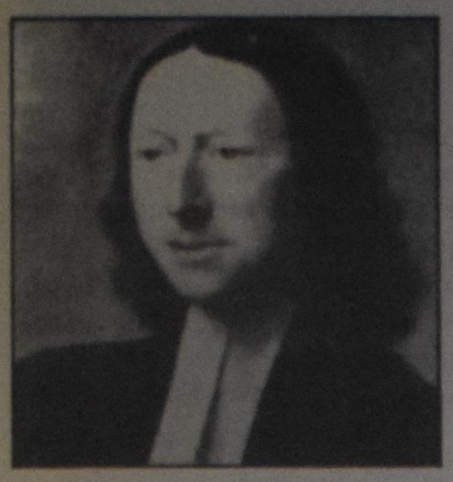
Only in the last 10 minutes does the film fall short of the standards it has set for itself, pulling together too many threads too quickly and neatly. The filmmakers apparently felt (to their detriment and ours) that North American audiences want happy, packaged endings, so they produced one for mass consumption.

But on the whole, *Class Action* deals intelligently, even wittily, with real human problems. And one need not be a lawyer or have a father who is one to feel and understand the reality of those problems.

Church

Marian Van Til, page editor

Religion in a changing world



John Wesley (1703-1791) founder of Methodism. Detail of a painting by Nathaniel Hone, 1766. National Portrait Gallery, London.

***An Evangelical Mind: Nathanael Burwash and the Methodist Tradition in Canada, 1839-1918,** by Marguerite Van Die. Montreal: McGill-Queen's University Press, 1989. 280 pp. Reviewed by John Valk, Christian Reformed chaplain at the University of New Brunswick, Fredericton.*

One ought hardly be surprised that issues of great concern today were also of great concern in the past. Marguerite Van Die has written a timely book in which a familiar theme predominates: how to maintain the relevance of religion in a changing world.

Van Die focuses her study on Methodism in late Victorian Canada, a period when the church was confronted with biblical criticism, idealist thought and evolutionism. Some historians have concluded that the typical reaction to these was biblical fundamentalism and religious skepticism. Van Die reveals that Nathanael Burwash (1839-1918), the little-known but highly influential Canadian educator and Methodist theologian, sought, rather, to make religion (especially Methodism) a more vital component of society.

During his illustrious career, Burwash was a minister, instructor in the natural sciences, professor and dean of theology, president and chancellor of Victoria College, Senator of the University of Toronto and secretary of the Ontario Educational Society. However, it is not for his administrative and academic endeavors that Burwash is most remembered. His contemporaries saw him first and foremost as a Methodist. And according to Van Die, it is his loyalty to Methodism and the teachings of John Wesley that remain the key to understanding the thought and action of this dynamic figure.

Combining a thematic and chronological approach, Van Die probes the influence on Burwash of Wesley's four central doctrines: repentance, conversion, Christian perfection, and importance of Scriptures. Then, to understand more clearly how social and intellectual changes affected Methodist faith during this period, Van Die examines childhood religious education, reason and religion in Victoria College curriculum and the effect of Darwinian science, the increased affluence of the laity, theological education and the teaching of higher criticism, university federation and church union.

After a detailed examination Van Die comes to what she considers to be two quite simple conclusions.

First, in spite of the overwhelming changes Methodism faced at this time, and contrary to what has generally been assumed, Wesley's theology remained authoritative for both Burwash and the Methodist Church.

Secondly, this doctrinal conservatism was accompanied by considerable openness. Burwash adapted old evangelical teachings to new situations in the hope that the power of revivalism, central both to Wesleyan teaching and Burwash's own life, would also transform the culture of that period.

Corrects misinterpretation of Methodism

It is in terms of her second conclusion that Van Die makes a most significant contribution. In a methodical but lucid manner she reveals that Burwash and others gave a certain dynamism to Canadian Methodism that has generally been misinterpreted.

Most historians, she feels, have failed to reocgnize the continued authority of Wesley's thought and therefore have concluded that the changes resulted in a decline of religious belief, in doubt and skepticism. Where others have discerned a discontinuity with earlier beliefs and practices, Van Die reveals a continuity.

Nonetheless, Van Die recognizes that "continuity does not necessarily entail permanence." The great dilemma facing Methodism in its desire to transform and Christianize culture was that it in turn might also be changed to the point of becoming ineffective. Many leading Methodists appeared to sense this very danger and as a result, opposed (unsuccessfully) three of Burwash's greatest initiatives: incorporating higher biblical criticism into the college curriculum, moving Victoria College from Cobourg, Ont., into federation with the University of Toronto (1892), and union with the Congregationalist and Presbyterian churches (1925).

Some Methodists felt that higher criticism, with its scientific approach, would slowly erode evangelical faith by undermining the authority of the Bible. Not so for Burwash. As professor of the natural sciences he had become firmly entrenched in the "Baconian inductive method." He believed that reason could be balanced with "the inner assurance of faith," and had as such no qualms with applying the scientific method, including evolutionary theory, to the study of theology and Scriptures. But here Burwash was rather uncritical. He assumed not only that science was neutral and that harmony existed between reason and religion, but believed all new knowledge, properly understood, would affirm revealed religion.

Link with secular university

Victoria College represented for Burwash the means for keeping pace with modern scholarship and meeting the challenges of an increasingly educated laity. He recognized that if this privately funded college were to survive and play a leading role in cultural transformation it would need to shake its rural affiliation and become linked with the centre of scholarship in Ontario — the secular University of Toronto. No doubt, risk to the beliefs of Methodism was at stake. But greater risk of becoming irrelevant was in not affiliating, according to Burwash.

Burwash spent less energy arguing for church union, due perhaps to his advanced years. Nonetheless it was an important issue for him. Of great concern to Methodists was the continuation of Canada as a Christian nation, which appeared to be threatened by an influx of non-Christian peoples, industrialization, and declining church membership. For Burwash, the survival of a Christian Canada hinged not on denominational competition but interdenomination co-operation.

Opponents again argued that union would entail a shift away from the essentials of Methodism. This appeared to be the case with the "Basis of Union," which clearly de-emphasized doctrine, creed and confession. Van Die shows very clearly, however, that Burwash, Methodist's official spokesperson for church union, had a clearer sense of the church's tradition than most. What he emphasized was religious experience, a distinct Methodist characteristic, rather than church doctrinal formulations. Burwash felt that Methodism could maintain a continuity with an earlier period of revivalism while at the same time meeting the new challenges of a changing situation. Termination of Methodism as a denomination need not entail termination of its uniqueness. On the contrary, he hoped that union would greatly enhance a national consensus of (Christian) values, which he understood to be essentially Methodist.

Burwash never tired of calling his denomination to repentance, and in that capacity some have portrayed him as "the last bastion of a crumbling faith against the onslaught of secularization." Others, however, felt he directly contributed to the decline of religious values in Canadian society, not least because some of his students came to reject the doctrines of the Methodist faith in light of their critical studies at Victoria. The different assessments, according to Van Die, lie in the interpretation of Methodism, revivalism and its accompanying cultural expression "awakening."

Burwash ensured that Methodism did not remain static and isolated from developments in society. Some have interpreted the changes as an eclipse of former Methodist piety. But for Burwash, religion was not a matter of creed, doctrine, custom or tradition, but a force of revitalization and faith experience.

According to van Die, what Burwash and other leading Methodists struggled with was not secularization but the enduring problem between "Christ and culture." To remain prophetic, religion had to respond to a changing culture. At the same time, it was crucial that it also remain distinct from it.

In the end Van Die concludes that the evangelical Christianity of this period "had been undermined perhaps more by the compelling vision of men and women of faith than by the destructive seeds of religious doubt." That is an enduring problem and one that no less faces us today. All the more so because not much remains of the relevance and influence of religion in our pluralistic culture, with its secularism and humanism alarmingly ingrained.

Manuel Noriega says he found Christ in prison

MIAMI, Fla. (EP) — Deposed Panamanian dictator Manuel Noriega says he found Jesus Christ in the Miami prison where he's been held for 14 months awaiting trial for conspiracy to smuggle cocain.

"I received Jesus Christ as my Saviour" the 15th of May of 1990 at 11 a.m. in a small room, like unto a cave, in the Metropolitan Correctional Center of Dade County, Florida," Noriega wrote in Spanish.

Noriega's religious conversion has been confirmed by his attorney, a paralegal aide, a Miami Baptist layperson, and the two Southern Baptist evangelists who led him to Christ, according to a *Baptist Press* story by Greg Warner and Mark Wingfield. The five attesting to his conversion are among the few people permitted to visit Noriega, who lives in virtual solitary confinement for security reasons.

Layman Tony Ponceti has been discipling Noriega since August, visiting him weekly and leading him through an intensive program of Bible study. "I am fully persuaded," Ponceti says of the general's conversion.

Noriega's journey to faith in Christ reportedly started in January 1990 when Texas evangelist Clift Brannon mailed a New Testament to his prison cell. Six days later he had made the commitment.

During a second visit by the evangelists June 19, Noriega wrote and signed a brief testimony. "Before Christ came into my life, the realities of the materialistic world had the priority in my daily living," Noriega said, citing "illusions of grandeur and a heart hardened to the gospel." Noriega, whose background is Roman Catholic, added, "Jesus was to me only an image of that which was learned from traditionalism."

Noriega has not been allowed to speak to the press since he surrendered to American agents in Panama on Jan. 10, 1990. Only recently did his attorney, Frank Rubino, give permission for Noriega's story to be told to the *Florida Baptist Witness* and *Baptist Press*.

Though many will question whether Noriega's profession of faith is a ploy to get favourable treatment in his June trial, the evangelists who helped lead Noriega to Christ say they believe his conversion is genuine. "We could be fooled," conceded Hernandez, "but based on our personal experience, the two of us feel the evidence substantiates his conversion."

Look for our vacation issue April 26

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Balaam, son of Beor

Al Wolters

"So Balak son of Zippor, who was king of Moab at that time, sent messengers to summon Balaam son of Beor, who was at Pethor, near the River, in his native land" (Numb. 22:5).

Until recently, the only thing we knew about Balaam was what we read about him in the Bible. We are all familiar with the story of the pagan prophet who lived near "the River" (that is, the Euphrates), whose donkey rebuked him in human speech, and who was forced to bless Israel although he had been hired to curse it.

But in 1967 an archeological expedition of the University of Leiden made a discovery which shed new light on this well-known biblical figure. During excavations at a site called Tell Deir 'Alla in Jordan they discovered fragments of an ancient text written on plaster. The fragments contained a hitherto unknown prophecy of "Balaam son of Beor." Unfortunately, the text is very fragmentary, but enough can be pieced together to show that it told of a nightly vision in which the gods revealed to Balaam some coming disaster. The fragments also contain the report which Balaam made of this heavenly message to his people.

What is intriguing about this text is that it goes back to about 800 B.C., when the area in which it was found belonged to Gilead, part of Israelite territory in Transjordan (possibly Tel Deir 'Alla is the site of biblical Succoth).

So here we have a text which was apparently written on a plaster wall in Israel around the time of the prophet Elisha. But the astonishing thing about the inscription is that it is not written in Hebrew, but in a related language which scholars are unable to place exactly. Also surprising is that it is a completely pagan document: it speaks of many gods and does not mention Yahweh, the covenant God of Israel.

A strange kind of Aramaic

Needless to say, this discovery provoked a great deal of discussion among biblical scholars. What was this pagan religious text doing on Israelite territory, and what did it have to do with the story of Balaam in the Bible? Especially hotly debated was the question of the language of the inscription, which seemed to be a strange kind of Aramaic which no one had encountered before.

In 1989 I was privileged to attend an international conference at the University of Leiden where leading scholars from around the world discussed the questions raised by this Balaam inscription. Unfortunately, none of them considered the biblical story of Balaam to be historically reliable.

In my opinion, there is a plausible solution to the problem of the inscription's language if we accept what the Bible tells us about Balaam. In a scholarly article that was published some time ago I defended the view that the language was a very old form of Aramaic — exactly the kind of language that we would expect Balaam to have spoken if he really was an Aramean living near the Eurphrates just prior to the Israelite conquest of Canaan. That would mean that a colony of Arameans had come from northern Syria, near the Euphrates, and settled in Gilead, taking with them the ancient prophecies of their revered prophet Balaam, son of Beor.

There is, in fact, a good deal of evidence for a strong Aramean presence in Transjordan at that time. As I see it, the fragments discovered by the Dutch archeological team probably preserve an authentic pagan oracle of Balaam; and they provide additional evidence that Balaam was a highly regarded Aramean diviner who lived shortly after the Exodus.

Al Wolters is associate professor of religion/theology and classical languages at Redeemer College, Ancaster, Ont.

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New German settlers are avid church attenders

GRAND RAPIDS, Mich. (REC) — A survey of Protestant churches in Germany shows that congregations of recent immigrants are among the best attended in the country. There are 13 congregations in Germany in which more than 1000 people attend the services each week. Seven of these 13 are new settler congregations. Four others are Pentecostal churches. Only one regular Lutheran church has over 1,000 attenders.

The figures for these large churches were compiled by a working group on congregational development. The group estimated that based on 1987 West German church statistics the average worship service had about 65 persons attending. In the area of the former Easter Germany, the group estimated an average of 20 to 30 worshippers at each service.

The working group aims to foster church growth. It noted that the large churches were unconventional in nature. Only four of the pastors in the 13 large churches were trained theologians. The others were carpenters, electricians, doctors and entrepreneurs, a spokesperson said. Most of them have some problems with the established, territorial churches because they are innovative.

The group offered no general formula for churches but did say that most congregations have no distinct image of their own. They give no thought to the situation they are in, or to their own possibilities and strengths, the spokesperson said.

United Bible Societies given unprecedented go-ahead by Cuba to import Bibles

HAVANA, Cuba (EP) — Many communist countries are opening their doors to the importation of Bibles, a religious influence they wouldn't have considered at all just a few short years ago. Among those nations is Cuba, which in recent months has slowly but surely allowed thousands of Bibles to be imported and sold there.

For the last three decades, Cuba had extremely limited Christian influence inside its borders, including Bibles. But recently the United Bible Societies (UBS) has gained unprecedented access to provide the Scriptures to the nation's nearly 10.5 million people. The Cuban government has also authorized the printing of Scripture selections in Cuba for the Pan-American games scheduled for July in Havana. There are also hopes that a Bible Society will be established in the country by the end of 1992.

"Government officials are pleased with the way UBS has been handling the import of Bibles into Cuba," said Dr. Kees de Blois, interim regional centre co-ordinator for the Americas. Since 1965, UBS has been able to supply 110,000 New Testaments to Cuba, but in the last two years, 40,000 UBS Bibles were shipped there from Mexico.

These developments are the result of several meetings between the UBS and leaders of various denominations, and the Bible committee of the Ecumenical Council. UBS points to "two important meetings between church groups and government authorities in 1990: the first of these took place with President Fidel Castro in April, when Protestant leaders voiced their concerns about the church situation," according to a UBS spokesperson. "The second meeting in November with Mr. Carlos Aldana, a top government official, gave churches the opportunity to submit proposals.

More important than pizza and ice cream

In both meetings, "the government expressed its desire to involve Christians more fully in Cuban society," the spokesperson added. "This new attitude will mean an increase in Bible imports in 1991, as well as a Scripture production program in the country which includes the printing of one million selections."

During a December visit, UBS officials were told that in one town people were standing in long lines to buy pizzas and ice cream, but left their places when they heard that the bookstore around the corner was selling Bibles. The books were sold out in less than 30 minutes. The people, "mostly non-believers," requested the bookstore manager to obtain more Bibles for sale.

"Believers are not the only ones interested in obtaining a Bible," said Melvin Rivera Velazquez, a member of the UBS delegation which held meetings with government and church officials. "Young people and atheists are interested, too."

"A large majority of children and young people have never seen a Bible," said one of the delegation's members, Marco Herrera, a UBS production consultant. He added, "Local churches are publishing Sunday school materials using small mimeograph machines. When ink is hard to find, they use burned car oil.

"There is a great hunger for the Word of God in Cuba," he concluded.

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Short story

Saying good bye

Jan de Bree

"Ruth, bring me a small square box," yelled Fred Stoffels from the back of the rented moving truck.

"There are no more small boxes," replied his daughter.

"Then bring me something soft like a pillow. I have a small hole to fill."

Ruth ran back into the house. Fred pulled a rope through the steel rings in the side of the truck box to tie down the furniture. The truck was nearly full. In the carport stood bicycles, a garbage can and gardening tools.

"Mom says you have everything. There is nothing left in the house but a mop, cleaning pail and a sponge. She's still using them," Ruth called out from the back door.

Fred Stoffels, no longer a Reverend, had spent three weeks in the psychiatric ward of the Leechtown hospital. He had suffered a nervous breakdown and his depression and anxiety had been treated with bed rest, exercise, medication and psychotherapy. During his hospitalization Fred had spent hours mulling over the past, the present and the future. When he considered his years in the ministry, he felt guilty. When he reflected on the present, he felt anxious. When he anticipated the future, he worried. In his hopelessness he turned to the book of Ecclesiastes where he found a kindred spirit with whom to commiserate. As theological student and as minister he had read the book several times. He even preached on it once. But now he read it differently. He read it not for the congregation but for himself. The text held new meaning for him. Now in his suffering the Teacher spoke to him and said, "There is nothing better for a man than to enjoy his work."

"But I don't enjoy my work," answered Fred.

"I say that a stillborn child is better off than you. It comes without meaning, it departs in darkness, and in darkness its name is shrouded. Though it never saw the sun or knew anything, it has more rest than does that man — even if he lives a thousand years twice over but fails to enjoy his prosperity," said the Teacher.

"What have I begun?" Fred asked. "I might as well be dead, and ignorant of all this futility. I wanted the best. I saw myself as a great leader and preacher, one who moved the people to repentance and faith. I worked hard, preached many sermons; and what for? To be broken like a blade of grass."

"I undertook great projects," the Teacher answered. "I denied myself nothing my eyes desired: I refused my heart no pleasure. My heart took delight in all my work. Yet when I surveyed all that my hands had done and what I had toiled to achieve, everything was meaningless, a chasing after the wind."

"Well, that's easy for you to say, Teacher. You worked with things, not people. I worked with self-righteous people, simpletons, fools and sluggards. There is no reward in that. They are laughing at my weakness. And when I am gone they will go on making money and enjoying themselves. And me? What about me?"

The Teacher answered Fred, "No man knows whether love or hate awaits him. All share a common destiny. The hearts of men, moreover, are full of evil and there is madness in their hearts while they live, and afterwards they join the dead. The dead know nothing. Their love, their hate and their jealousy have long since vanished."

"Yes, we all die. But what about now? Wasn't it my task to move the people to faith and take risks? I worked with the living, not the dead. I prodded, rebuked, corrected and I even mocked them. But they sat there like bumps on a log. I resented their folkways, their easy-going attitude. My words did not move them," Fred complained.

"The more the words, the less the meaning, and how does that profit anyone?" the Teacher replied.

"I had not noticed that. But what about all the abuse I received from my congregation? Look what it has done to my nerves."

"Whoever quarries stones may be injured by them; whoever splits logs may be endangered by them."

"Stone and logs are things. What about people?" Fred asked.

"This only have I found: God made humankind upright, but they have gone in search of many schemes."

"Yes, how true. I am scheming right now," Fred said. "I desire a happier life. When I search for it I recall the days when I was young. I swam, hiked and played ball, without a care in the world. Now I consider returning to my family home where I had a happy childhood. What do you think of that plan?"

"Do not say, 'Why were the old days better than these?' For it is not wise to ask such questions. When times are good be happy; but when times are bad, consider: God has made the one as well as the other."

"Aren't you a little cynical? You don't leave me many options."

The Teacher replied, "Go, eat your food with gladness and drink your wine with a joyful heart, for it is now that God favours what you do. Enjoy life with your wife, whom you love, all the days of this meaningless life that God has given you under the sun — all your meaningless days. For this is your lot in life and in your toilsome labour under the sun. Whatever your hand finds to do, do it with all your might; for the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom."

Although Fred read on, one sentence from the teacher's words kept presenting itself to him: "Whatever your hand finds to do...." For three days he repeated the words, "Whatever your hand finds to do." As he recited the words, he began to focus on the word "whatever." Whatever was a wide open word. The Teacher did not specify a vocation. He just said whatever. He, Fred, could find something else to do. He could begin again.

Fred wasted no time. He said to himself, "When I was in high school I used to ask myself, 'What could it be that I am supposed to do?' Now that I begin with a whatever, I ask, 'What will it be?' There are choices and I can make them. I don't have to find a divinely appointed job mysteriously hidden from view. It's a 'whatever.'"

The "whatever" offered a large variety of vocational options to Fred and Saskia. Choosing was difficult. They discussed social work, teaching, counselling, missions, but in the end Fred wanted what he called "an ordinary job," a lowly position without high-minded ideals, a position in which ideals and reality had a chance to meet each other. They bought a corner grocery store and delicatessen in Burnaby.

"Hurry up, Dad," Ed yelled. "You better get your buns over here if you want to catch the three o'clock ferry. Mother has already left with the car. Come on, Dad."

One last look at the house and then Fred jumped into the cab of the truck with Ed and Michelle.

"Good bye, house," Michelle said as the truck rolled down the driveway and into the street.

"Good bye, Leechtown," Ed said as they passed the Black Bear Motel on the edge of town.

As they drove by the church on the outskirts of town, Fred whispered to himself, "Good bye, Reverend Stoffels."

Jan de Bree is an artist, writer and childcare worker who lives in Duncan, B.C.

Feature

What can we learn from the persecuted church?

Richard Oostra

There exists a calibre of Christians in China, Korea, South America, Eastern Europe and the Soviet Union which is seldom seen in North America. Yet, these are ordinary people who daily grow spiritually and introduce others to Jesus Christ.

Brother Andrew's team, working out of Holland, reports on vital church life in the Soviet Union. Pastor Cho's Korean church numbers over 600,000 and is still growing rapidly. While Juan Ortiz' church has grown out of Buenos Aires to influence the whole of Argentina.

How is it that these churches are growing while North American churches are fading out?

There are 10 significant things that happen in these churches to encourage this dynamic growth in individuals and communities.

1. The preaching

Preaching God's message of the Kingdom is faithfully carried out even though in a hostile country pastors never know when they might have given the last message to their people. During times of persecution a church service is a serious event; people gather together for prayer and encouragement.

It would be good if in North American people turn to the Word of God and prayer with equal dedication and seriousness.

2. The saints

When a church's very existence is threatened with dire consequences, it is then that there are no unemployed saints. Involvement for all is obvious as needs are clearly evident. It means responding to them personally or in groups, immediately. For instance, when leaders are arrested their families must be comforted and cared for. All minister to one another in these circumstances.

Perhaps here Christians must say goodbye to the comfortable pews and follow the example of these persecuted churches.

There, many leaders are gone and the church is utterly dependent on God for answers to prayer. Believers, however, are bold because they know what and for whom they are living. They trust him fully for their needs. Miracles happen, such as releases from jail, caring for widows and orphans, and answers to specific prayers that are unmistakably from God.

3. The price

In some countries people know that the price for becoming a Christian is having to live on less and to suffer for their faith. Spiritual commitment can mean beatings, imprisonment, confiscation of property, loss of social status or a job, exile or even death.

The price in North America hardly bears comparison, but for daring to be different from the materialistic society around them Christians can be shunned, ignored for job promotion or be labelled trouble makers or fanatics. Nevertheless, it is time for us to stop living for material things and following the crowd. The cost should not matter when it comes to living rightly before God.

4. The prayer

Praying for others or offering intercessory prayer is standard in countries where Christianity is opposed. When people have friends or relatives in jail for their faith it causes them to pray almost constantly. It may not change the outcome but, in a spiritual sense, it encourages the jailed people and also the people who pray. Being in touch with God makes all the difference in hard circumstances.

Somehow churches in North America are missing blessings that come from being in touch with God over real issues, difficult times and hardships suffered by people they know. Does it take oppression to bring out a sense of needing God again, and to make us realize how feeble, willful and self-centred we are?

5. The church

The most important thing to these overseas Christians is their faith. Miracles happen through prayer and are celebrated often. The church, with no fancy buildings or great orators, has become a mighty force as people trust God for everything, day by day. They do not have a set of doctrines to defend and may be only fortunate to have a Bible and a songbook to be shared among many.

By contrast, North Americans put much effort into human-made performances, buildings and competition with each other. Bills and budgets take precedence over spiritual growth. Often the qualification for ministry is not faith but denominational accreditation and loyalty.

6. The Holy Spirit

For these growing Christians the length of a worship service is immaterial. They know that a gathering of believers, either in secret or more openly, is controlled and directed by the Holy Spirit. Blessing and praise, encouragement and teaching are all in this gathering as a full ministry to needy people in difficult times. The Spirit controls and directs their decisions.

Here the clock on the wall and the thought of the roast in the oven on Sunday can lead to half-hearted participation in worship services. There is little time to appreciate the Holy Spirit or to witness his blessings among people.

7. The ministry

Great schools of religious education are not available in many countries. Do they have theological problems? Certainly, they do!

But they know they are involved in spiritual warfare and there is little time to waste quibbling on theology. Many Christian groups are totally different but they all agree on what the cost of discipleship will mean: giving up all to follow him.

8. The money

The church in hostile countries is the church in action. It has no money for buildings or salaries. Poor people help others, friends take in a bereaved person, some give food to others, comfort people in distress and pray with them. Money hardly enters into this kind of Christianity; yet, love for others spreads the word faster than anything else could.

In contrast, North Americans create a middle-class church. All too often it is closed to the unhappy, to those from broken homes, single mothers, runaway kids and the improperly dressed. The church budget goes to salaries for staff, building maintenance and the mortgage. This meets their selfish need for an establishment or club but it does not help anyone else outside.

9. The life

Life as a Christian is different in other countries from what it is in North America. Pastors and their congregations all work at jobs to earn money for food and necessities. Ministry and discipleship among them is a joint responsibility and part of how they live. A pastor who had been jailed shared that his concern was not that his wife and children would be safe, he knew that other Christians would look after them, but that he would remain faithful to his Lord.

Here, being a Christian means going to church once, or perhaps a couple of times, a week. A pastor no longer works at an outside job but is paid by the church. And people hardly know each other so needs are not known or met.

10. The priority

Countries such as those mentioned at the outset have churches from which we can learn. They have their priority right: Christ and his Kingdom first. Having no other gods is Christ's requirement for all his followers, no matter where they live.

Materialism in Western society is holding many people back from full commitment to Jesus. People pay a little to the church but the question is: "What are people really living for today?" Conversations cover travel, real estate, deluxe automobiles, modern technological toys and computer wonders, while missions and food banks are generally ignored. North Americans at times seem to be playing at being Christians. We pretend the system is all right and do nothing to change it.

We have much to learn from churches abroad where people daily face the reality of what their faith is going to cost them. They also have a vast and growing body of believers to stand in the ranks with them, to pray and to encourage them to maintain their commitment to Christ. This is the kind of church worth being a part of!

The question has been asked before: If you were arrested for being a Christian, would there be enough evidence to convict you?

Richard Oostra is a semi-retired businessman who is involved in church renewal ministries. He lives in Calgary, Alta.

Society

Children an important 'unreached people group'

DALLAS, Texas (EP) — A Compassion International executive challenged the American Lausanne Committee to emphasize children as an important subgroup among "unreached people" groups at a Jan. 8 committee meeting in Dallas.

"When we think about world evangelization in general, we think about evangelizing adults," Dr. Donald Miller told the committee. Although Miller was careful to point out that he does not juxtapose child evangelism with adult evangelism, he believes "the world is bigger than the adult world," he said.

The American Lausanne Committee co-ordinates activities in the United States following the Lausanne II Congress on evangelism in the Philippines in 1989. Committee members attending the meeting included the Rev. Leighton Ford of the Billy Graham Evangelistic Association, Ed Dayton of World Vision International, and missiologist Ralph Winter.

The concept of unreached people groups "is probably one of the major contributions to the Great Commission over the last couple of decades," Miller, a delegate to the meeting who was joined by others in support of child evangelism, said. "When we think of a 'people group,' reached or unreached, we recognize that a people group is not entirely homogenous. There are different subgroups within those peoples, and those subgroups deserve some separate treatment. One of those subgroups consists of children," he pointed out.

Statistically, Miller said, population figures reveal why the concept of child evangelism is so important. In India, for example, 57 per cent of the population is younger than 25. "If evangelistic efforts are targeted to adults, you may risk missing 60 per cent of the population," Miller told the committee. "If we want to make a difference in the generation that is to follow, in shaping and developing the values and beliefs of future generations, we must impress God's law on the children of today."

American sociologist urges rediscover first things

...continued from page 1.

Guinness further listed six principles under the heading of rediscovering first things, as he spoke at the EFC-sponsored conference.

a) Persuasion — we must engage others in the places we occupy in life and not succumb to the general opinion that religion is irrelevant. "Those who will not persuade cannot hope to prevail," said Guinness.

b) Developing a biblical mind — there is a tradition of anti-intellectualism in North American Christianity which is a very strong cultural handicap, said Guinness. "Reactionary movements cannot be helpful or influential."

c) Need for a strategic Christian vision in the professions — although Christians are underrepresented in the universities and the media, "in most areas Christians are thick on the ground but extremely thin on influence."

d) Need for the articulation of a Christian public philosophy — "Christians are not concerned with public justice but with just us."

e) Need for a covenant of faith and life — Christians from various traditions can find unity in diversity by giving assent or binding themselves to agreements of what they believe and what they want to practise.

f) Need to counter a loss of reality — secularization has closed off the spiritual dimension of life and creates a world without windows. Consequently there is a loss of "glory" and "weight," which is the biblical opposite to the meaninglessness created by cityscapes and telescapes. "Only the glory of God can overcome secularity," said Guinness.

During the discussion, Os Guinness dropped a few more "gems" (as conferee Reinder Klein from Woodbridge put it): "Secular society does not want a religion that makes powerful demands or makes a claim to truth. Nor does it want a Christ with hard sayings." To that he added: "Because of modernity evangelism is easy but discipleship is harder"; and: "The issue of secularization unpacked is absolutely essential to discipleship today."

Although Guinness sees the challenge of confronting secularization and modernity as an extremely difficult and immense task (he quoted the saying "He who would negotiate with modernity had better have a long spoon"), he does not go along with the prevailing opinion that the process of secularization is irreversible. He acknowledges that secularization is "the secret whisper of so much of our own hearts," yet he deeply believes that by learning from past mistakes and by rediscovering first things Christians may become partners in the victory of the "weight" of God over the "weightlessness" of secularity.

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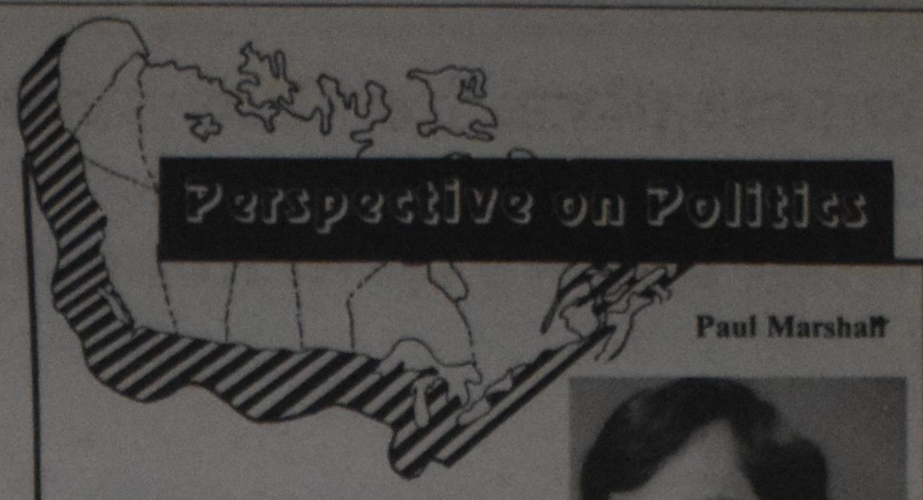
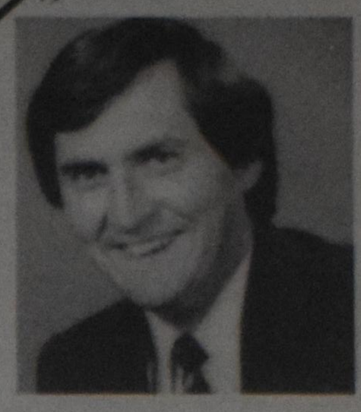


Paul Marshall



Pay attention to needs of children

In recent years much attention has been devoted to the world's children. The attention is deserved. Millions of children die each year from preventable causes, and a third live in poverty. The more attention paid to the plight of children, the better.

One facet of this concern has been a focus on the *rights* of children. Indeed, in the international sphere this sometimes appears to be the major concern. In 1989 the "Convention on the Rights of Children" was passed by the United Nations General Assembly.

This convention has two remarkable features. First, it was passed unanimously. Second, it has been adopted faster than any previous convention. (Conventions become adopted when enough countries have officially accepted them as part of their own law).

Still starving, still thirsty

My response is a cynical one, but not too cynical, I think. The reason all of this has happened so quickly is twofold. First, our world is fixated on dealing with everything in terms of rights. Second, adopting resolutions on rights is an excuse for not doing anything.

It sounds great to have a conference, pass a convention and have a bill of rights. But what has happened? Hundreds of bureaucrats and government functionaries have wined and dined. Lawyers have been gainfully employed. Politicians have made speeches.

But any child who was starving before is starving still. Any child who did not have water is thirsty still. Any child without education is uneducated still. For the children, the world is as before.

Maybe some would agree with this, for now, but suggest that we wait and see what happens. After all, conventions, laws and rights need to be implemented in order to have effect. Soon the effects will trickle down and the legal lever provided by rights laws will force governments into action.

But here I still have two problems. First, the stress on rights has problems of its own. Second, we shouldn't have to translate things into rights before we do something about a problem.

Whenever we talk about rights two things tend to get lumped together. One is a genuine desire to meet human needs. The other is a stress on human autonomy (independence) that has plagued much Western discussion.

'Lunatic items'

The convention on the rights of children shows both these elements. At one level it addresses concrete matters such as children's needs for food, water, shelter, education. It stresses the importance of the family as the setting for raising children.

At another level it gets into lunatic items such as Article 13, that children have the right to "seek, receive and impart ideas and information of all kinds....in the form of art or through any other media of the child's choice."

Article 14 guarantees freedom of "thought, conscience and religion." What do these mean; Are these "rights" rights against *parents?* Can parents interfere with their children's media or religion? I don't know. But it scares me. What has all this got to do with protecting children?

Why a stress on "rights" at all? Human rights are certainly important, valuable and necessary. But something can be important, even vital, without being a right.

Much more useful was the 1990 World Summit for Children. This produced specific plans which (if followed) would address concrete problems of malnutrition. Maybe they should have done that a year earlier instead of playing with "conventions."

Paul Marshall is senior member in political theory at the Institute for Christian Studies (ICS), Toronto.

Social issues

Canada plans for 125th birthday

Larry MacDonald

(Canadian Scene) — In spite of dire predictions by the pessimists among us, Canada is forging ahead with plans to celebrate the 125th anniversary of Confederation in 1992.

At a recent news conference, Secretary of State Gerry Weiner said the future presented a challenge for all Canadians to set goals with confidence. The celebration of "Canada 125" as the anniversary is being called, was one such challenge.

There were questions from reporters on the sensitive Quebec sovereignty question. The Minister was confident that "Canada will still be here in 1992." He said, "At home, the nature of our federation is being challenged. Abroad, Canadian men and women are putting their lives on the line in defence of their country. All this must guide us in how we approach Canada 125."

During the same news conference, Paul Dick, Minister of Supply and Services, announced that the Royal Canadian Mint is organizing a coin design competition, open to all Canadians.

Thirteen winning designs will appear on actual coins. Each month during 1992 the Mint will issue a different 25-cent coin bearing a design representing one of Canada's 10 provinces and two territories. A special one-dollar coin will be minted and introduced on July 1 during Canada Day celebrations on Parliament Hill in Ottawa.

Census has many uses

(Canadian Scene) — Canada's next census of population is less than two months away. The census will be taken on June 4, 1991. In Canada, as in other nations worldwide, census-taking has become an indispensable activity.

The national census, of course, tells us how many people there are in Canada and how many seats each region is entitled to have in Parliament, but it also provides us with invaluable facts and figures about the country as a whole.

Census data have become the foundation for national studies of special population groups (the elderly, youth, women, immigrants, the disabled, the poor, the homeless) and their needs.

Canadians benefit when policy-makers and service providers use combinations of census data to determine the demand for services such as child care and health care, for facilities such as schools and parks and for improvements to roads, housing and public transit.

Census data are also used by Canadian businesses to aid them in market research and to help them decide upon the most profitable location.

Over the years the national census has illustrated the changing patterns of Canadian life and continues to help us develop the awareness we need for assessing and correcting Canada's social and economic conditions — it is a crucial information system that works.

small talk

Alice Los

'Knowledge comes but wisdom lingers'*

Growing older brings with it many sobering thoughts. It's an inescapable fact of life but nothing of which to be wary. For me, one such thought began to nag in early middle-age already. It was a fleeting thought at first, shrugged off, buried again until one day there was no denying its truth, and I had to admit: *I didn't know all that much after all.* Not half as much as I had always confidently given myself credit for.

For the longest time I had felt supremely in control. I *knew* what I was doing, didn't I? *Of course* I would finish my education. *Of course* the career of my choice would be a very obtainable option. Later, that option happily discarded in favour of life in a parsonage, I was still ever so sure I could meet any and all challenges of marriage, motherhood and ministry.

It must have been the heady and intoxicating confidence of youth itself because there really wasn't all that much solid ground of education or experience on which to base my attitude. Nevertheless it lingered, this sense of having the world at my feet. I would yet get a degree, learn all sorts of skills and write the ultimate best-seller!

It never happened.

Meanwhile, relentlessly, the years went by — and slowly, sometimes painfully, I learned some pertinent lessons in the school of life. Is there any institution that equals this school of life?

It teaches a lot by repetition, I found. Some lessons have to be learned over and over again. There's never a report card, never a holiday, never a graduation. To be sure, there are many tests to pass, some very difficult. But for all who ask for it, there's a tutor available. It's the Teacher himself, who comes to the aid of all who are humble enough to admit that they can't manage on their own. He is very patient and he himself knows all there is to know. In fact, all knowledge finds its origin in him! (Col. 2:3).

There is of course a great variety of knowledge. Many people are well-schooled academically and the world owes them much. Think only of penicillin, the shortwave radio and San Francisco's Golden Gate bridge!

There is also the knowledge of skills. This knowledge is a source of joy for those who have obtained it after much hard practice, as well as for many others. Think of musicians and their audiences, the seamstress and her model or cabinet makers and their customers.

Finally, there's the most essential knowledge which derives from knowing God. It's called *wisdom* (Job 28:28). It fosters understanding of others and self, and has a rich dimension of healing and insight. It is to be preferred over all academic or skillful achievement.

Some people know incredibly much. Others have only been given a very measured understanding. Most of us know enough to get by. Happily, nobody is ever too old to learn! But blessed are those who know the one thing vitally necessary: Jesus Christ and him crucified!

**Alfred Lord Tennyson in* Locksley Hall

Alice Los lives in Inkerman, Ont.

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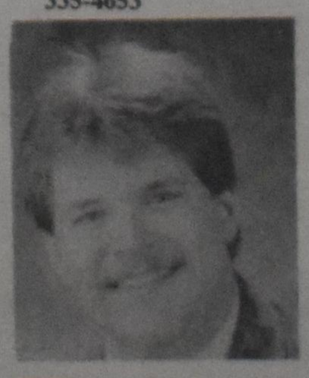

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BE SURE TO INSURE. DON'T DELAY!

Photo: David Van Dyke

Peter and Marja are IN

Dear Readers:

Those who are familiar with our column will remember the wrenching letter we published on Dec. 21, 1991. In it a woman described total depravity by listing various sexual abuses and perversions. She then went on to tell us that she felt herself to be totally depraved, cut off from God and destined for an "eternity in hell fire." She also referred to a period of institutionalization as well as her daily struggle with thoughts of suicide.

In the intervening months we have received two letters concerning this painful column. We wanted to publish the non-identifying parts of the first because it was so reassuring. Several of you have told us that you found "Lonely Road's" letter very upsetting, so you should also be relieved to read what her friend wrote to us.

The second letter picked up on one of the sexuality issues that we mentioned along the way.

Dear P & M:

Thank you very much for your response to a very special lady's agony. "Lonely Road" is a good friend of mine.

After writing you she did spend a few weeks in an institution. At present she goes to a doctor on a regular basis for medication.

In spite of what she wrote, she really does love the Lord. You sensed that, too. She goes to church regularly but often cries during the songs. When I talk to her about God's love she insists that it's not for her. She believes that your answer, "God's love covers a multitude of sins," is only for others. Her sad story includes sexual abuse as a child, a divorce, and a poor relationship with her current husband.

I want to assure you that she is surrounded by people who love her. She says no one understands her and that is probably true. I visit her once a week or more. Her elder is terrific and visits her each week at a set time. Others who are able to take some verbal abuse visit her regularly, too.

Thanks for your helpful answer and the reminder to seek out the lonely. There are so many!

You will probably hear from her again.

Dear Special Lady, Too:

How tragic that the *victim* is often the one who wrestles with issues of guilt and self-punishment while the offender goes his way.

One of our panelists has mailed her Kay Arthur's book, *Lord, Heal My Hurts*, and recommends it to all our readers.

We pray that "Lonely Road" will learn to distinguish *sins* and *wounds* so that she may stop thinking of God as *judge* and begin to know him as *physician*.

Thanks for your re-assuring letter and your consistent love for a wounded friend.

Dear P & M:

In answer to "Lonely Road's" list of sexual aberrations you wrote: "Masturbation and foreplay, however, are separate issues since the one is a normal method of sexual release **especially available to singles** *and the other is a wonderful part of marital love-making."*

I always thought masturbation was sinful. Isn't the Dutch phrase for it "zelf-bevlekking" (literally translated as "self-staining")? As an older single woman I would like to know whether I am violating myself by masturbating?

Dear Courageous Question:

The most recent Kinsey Report (1990) indicates that 94 per cent of males and 60-80 per cent of females masturbate. It is a form of sexual expression and release that young people stumble upon, single persons maintain throughout their lives and married folks resort to during work or health related separations.

Marriage does not make us sexual; being created male or female does! Your sexuality is God-given and normal. The expectation that all sexual feelings and fantasies are to be entirely restricted to marriage is unrealistic and even cruel.

Interestingly, masturbation is recommended by doctors and sex therapists as a means to help women overcome frigidity and become orgasmic in marriage. Sexuality in marriage is actually improved when a woman knows how to give herself sexual pleasure and is able to communicate this skill to her husband.

The dictionary term for masturbation is Onanism. Ironically, when you read the story of Onan in Genesis 39 it is clear that Onan's sin was *coitus interruptus* and was not a violation of himself but of his cultural duty to impregnate his brother's widow. Onanism has been unfairly and incorrectly linked with masturbation.

Single and married folks all have their struggles with sexual issues and the Lord's commands. But nowhere is masturbation prohibited in the Bible and we may safely assume that it is as common to single sexuality as sexual intercourse is to marriage.

We advise parents to take a relaxed approach when they discover that their teens masturbate. Our kids need guidelines about appropriate behaviour, not stern lectures that give the unfortunate message that sex is dirty.

Teachers and pastors would also do our young people and singles a big favour if they would openly discuss masturbation and other related issues of single sexuality when the opportunity presents itself. Teens and young adults have told us that they are only given objective facts about sex and dire warnings against premarital sexual activity. Straight talk about normal sexuality as they actually experience it is rare.

Thanks for a courageous question which moves us towards a healthier and kinder understanding of sex and the single person.

Write to: P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zevl, Marian Van Til and Bert Witvoet.

New study finds most Americans disapprove of most abortions

CHICAGO, Ill. (EP) — A nationwide survey on abortion and moral beliefs released by Americans United for Life shows that most Americans do not know the extent to which abortion is legal in the U.S. The survey also found that a majority of Americans disapprove of abortion in most circumstances.

The Gallup Organization conducted what is believed to be the most comprehensive study ever undertaken on public attitudes toward abortion and related issues. More than 2,100 adults were asked some 200 questions in face-to-face surveys.

The study found that nine out of 10 Americans could not accurately describe the circumstances under which abortions are permitted under *Roe v. Wade*. That 1973 decision by the U.S. Supreme Court legalized abortion for any reason throughout pregnancy.

When presented with five possible choices for the meaning of *Roe v. Wade*, 42 per cent wrongly guessed that the decision made abortions legal only through the first three months of pregnancy. Four per cent actually thought the decision made abortion illegal, and 40 per cent admitted they were not familiar with the decision.

When various reasons for terminating pregnancy were given, the survey indicates that large majorities disapprove of abortion except in certain "hard cases" — such as situations involving rape, incest, threat to the mother's life, or birth defects. Such cases account for less than 10 per cent of all abortions performed in the U.S.

The survey found that 26 per cent of Americans identify themselves as "strongly pro-life," while only 17 per cent call themselves "strongly pro-choice." The labels "moderately pro-choice" and "moderately pro-life" drew 16 per cent each, with "neutral" and "don't know" making up the balance.

When the individuals were questioned about specific scenarios in which abortions might occur, an even clearer picture emerged, with Americans lining up in one of three camps: consistently opposed to abortion (25 per cent), often disapproving of abortion (49 per cent), and seldom disapproving of abortion (26 per cent).

"De Vierdaagse"

Is anyone interested in joining us **from July 16-19, 1991,** to participate in "De Vierdaagse"? This is a four-day walking event (40 km. per day).

If interested call Ollie & Willie Hiemstra at **(519) 268-8229.**

ATTENTION!

All hockey coaches/managers who are interested in entering the "Expanded All-Ontario CRC Hockey Tournament" are asked to please call **George Roos** at **(416) 455-8936** or fax inquiries to **(416) 793-0842** by **April 30, 1991.** Maximum number of openings is 24 teams!

Ontario Christian High School
Choir Festival:
"The Earth Shall Rejoice!"
Friday, April 26

Redeemer College: 8:00 P.M.
Admission: $6.00

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Notes of thanks..... $35.00
Birthdays..... $35.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number, $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) **Note:** All rates shown above are GST inclusive.

ATTENTION!

a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.

d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST inclusive).

NEWLYWEDS

Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

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Phone: (416) 682-8311
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Births

REGNERUS:
Mr. and Mrs. Andy Regnerus rejoice at the arrival of their grandchildren,

JESSE LEE

born March 3, 1991.
Proud parents, Denise and Jody.

JEFFREY AARON

born March 19, 1991.
Proud parents, Colin and Sandra.
Thank God for the gift of children.
R.R. #2, Dundas, ON L9H 5E2

VERWEY:
With thanks to the Lord of faithfulness and all comfot, I, Jane Verwey, (nee Zantingh) am happy to announce the birth of my second child, a wonderful son,

CASEY DAVID

named after his late father, Casey, and his late uncle, David.
A little brother for Dylan. Another grandchild for Bas and Gerrie Verwey and John and Alida Zantingh. Born on Sunday, March 17, 1991.
"Sons are a heritage from the Lord, children a reward from him" (Ps. 127:3).
Home address: 153 West 4th St., Hamilton, ON L9C 3N1

Why not take advantage of our events calendar for your next event?

Births

ROZEMA:
Praise the Lord! Three new grandchildren - 12th, 13th and 14th, for Willemina Cornelia Rozema (nee de Vries) of Edmonton, Alberta, Canada!
Randy and Cheryl Rozema (nee Ilbrink) are pleased to announce the birth of their second child,

RYAN ANDREW

born May 26, 1990, a brother for William John! Address: 705 - 2nd Avenue N.E., East Grand Forks, MN 56721 USA. Grandparents also, for the third time, are Mr. and Mrs. Marvin and Nelvina Ilbrink of Grand Rapids, Mich.

Marten and Brigette Rozema (nee Semeniuk) have been blessed with the arrival of their second child,

JOELLE ELIZA

born November 19th, 1990, a sister for Mattea Willemina! Address: 526 Albert Street, Prince Rupert, BC, Canada V8J 2X8. Grandparents also, for the third time, are Mr. and Mrs. Steve and Mary Semeniuk of Edmonton, Alta.

John and Coni Rozema (nee Heerema) have received the gift of a third child,

REBECCA LYNN

born February 14th, 1991, a sister for Jeanne Cornelia and Mark Alan! Address: 14019 - 103 Avenue, Edmonton, AB, Canada T5N 0S7. Grandparents also, for the third time are Mr. and Mrs. Len and Gerda Heerema of North Vancouver, B.C.

Birthday

ANTONIDES:
We gratefully acknowledge God's faithfulness on the 90th birthday of our mother, grandmother and great-grandmother,

ANNE W. ANTONIDES
(nee Biewenga)

on April 22, 1991.
"I will instruct you and teach you the way you should go; I will counsel you with my eye upon you" (Ps. 32:8).
Stan & Dorothy Antonides — Oakville
Harry & Janet Antonides — Willowdale
Casey Antonides — Sarnia
Theresa Antonides — Toronto
George & Jeanette — Putnam
Case & Pauline VanNoord — Ingersoll
Margaret Antonides — Toronto
Robert & Inez Vanderhill — Dorchester
Jayne Antonides — Toronto
Twenty-one grandchildren, six great-grandchildren.
Home address: Faith Manor, Holland Christian Homes, 7900 McLaughlin Road, Brampton, ON L6V 3N2

Marriages

KOKE-ZANDBERG
With joy and thanksgiving, Ed and Carol Koke of Chatham, Ont., and Al and Ann Zandberg of Hamilton, Ont., announce the forthcoming marriage of their children,

KERRI
and
ALLAN

on Saturday, April 27, 1991, D.V. The wedding to take place in Immanuel Chr. Ref. Church in Hamilton, at 2:30 p.m., Rev. P. Hoytema officiating.
Correspondence address: c/o 181 Annabelle St., Hamilton, ON L9C 3T8

Marriages

SIKMA-RUSTICUS:
With joy and thankfulness to the Lord, we are pleased to announce the forthcoming marriage of our parents,

ROSE W. SIKMA
and
EDWARD RUSTICUS

on Saturday, May 11, 1991, at 3:00 p.m., D.V., in the Maranatha Chr. Ref. Church of Bowmanville, Ont. Rev. J. Zantingh officiating. We pray that the Lord will bless them in the years to come as they share their lives together.
With love from your children and grandchildren:
Elaine & Pete VanHartingsveldt
Ryan, Alicia, Rachel, Bradley
Valerie & Norman Sennema
Timothy
Geoffrey, John and Christine Sikma.
Owen, Martin, Sheila and Eric Rusticus.
Correspondence address: Rose W. Sikma, 47 Tamblyn Rd., R.R. #1, Orono, ON L0B 1M0

Anniversaries

1951 1991
We thank our heavenly Father for giving our parents,

JOHN and CORRIE DEGROOT
(nee Haas)

40 blessed years of marriage, on April 25, 1991. Open house will take place, D.V., April 20, 1991, at the York Maranatha Chr. Ref. Church from 2:00 to 4:00 p.m.
Best wishes only please.
With all our love,
Marilyn & Andy Miedema
Teresa, Shelly, Kenny
Caroline & Henry vanDoorn
Tanya, Jody
Patricia & Jack Jewell
Jennifer, Craig
Pauline & Kim Vanderwal
Nicole
Home address: Box 148, Caledonia, ON N0A 1A0

1936 May 7 1991
Enschede Brampton
With thankfulness and praise to the Lord we announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,

JOHN and MINKE SNYDER
(nee Stoker)

We pray that our Lord will continue to bless them and keep them in his care. With love and congratulations from your children:
Eddy & Nelly De Vries — Oakville, Ont.
Dorothy & Bill (Mandy, Willy, Vicky), Gary
Keith & Femmy Snyder — Nobleford, Alta.
Janet, Marlene, Dwayne
Bob & Marlene Snyder — Bosano, Alta.
Home address: Holland Chr. Homes, 7900 McLaughlin Rd. S. T.T. 608, Brampton, ON L6V 3N2

Marriages

KELLY-OOSTERHOF
Mr. and Mrs. Harm and Ali Kelly of Dunnville, Ont., announce the marriage of their daughter,

JANET RUTH KELLY
to
GLEN DAVID OOSTERHOF

son of Mr. and Mrs. Henry and Tinie Oosterhof of St. Ann's, Ont.
This celebration will be on Saturday, April 27, 1991, D.V. at eleven o'clock in the morning in the Bethel Chr. Ref. Church of Dunnville, Ont.

Anniversaries

Congratulations to Klaas and Hendrika De Vries (nee Dolsma) on their 50th wedding anniversary!

Hazerswoude Brampton
1951 May 10 1991
With praise and thanksgiving to our heavenly Father we hope to celebrate the 40th anniversary of our parents and grandparents,

LEEN and TRUUS HASSEFRAS
(nee Van Dorp)

We pray that the Lord will continue to bless you and keep you both in his care.
Love and congratulations from your children and grandchildren:
Leonard & Janet Hassefras — Brampton, Ont.
Deanna
John & Cathy Hassefras — Brampton, Ont.
Holley, Graham, Jordan
Richard & Julie Hassefras — Brampton, Ont.
Open House will be held at Holland Christian Homes, 7900 McLaughlin Rd. S., on May 4, 1991, from 2-4 p.m.
Best wishes only.
Home address: 7900 McLaughlin Rd. S., H.T. 708, Brampton, ON L6V 3N2

Zwolle St. Catharines
1951 May 1 1991
"Our soul waits for the Lord. He is our help and our shield. For our heart shall rejoice in him because we have trusted in his holy name" (Ps. 33:20-21).
We praise God for his covenant faithfulness in the marriage of our parents,

BILL and DOROTHY VEENHOF

It is our prayer that together they will continue to enjoy his loving presence for many more years.
Congratulations and love from the family.
Jacquie & Howard Vanderwier — Dunnville
Mark, Darrick, Karen, Leonard, Jonathon
Diane & Paul Droppert — St. Catharines
Rachel, David, Bryan, Steven
Heather & Henry Kikkert — Grassie
Julie, Timothy, Michelle, Daniel
Anne & Martin Vyn — Lambeth
Janelle, Benjamin (with Jesus), Joshua, Gabrielle
Bill Veenhof & Kathy Maxwell — Niagara Falls
Nick & Anita Veenhof — St. Catharines
Derek
Home address: 48 Nello St., St. Catharines, ON L2N 1G7

Dwingeloo (Dr.) Drayton (Ont.)
1941 May 2 1991
"Peace be with you!" (John 20:19b).
With much joy and thanksgiving to God we hope to celebrate, the Lord willing, the 50th wedding anniversary of our parents and grandparents,

KLAAS and HENDRIKA DE VRIES
(nee Dolsma)

We pray that the Lord will continue to bless them. We ask him to keep them and be gracious to them.
With love from your children and grandchildren:
Jerry & Margaret De Vries
David, Brent
Albert & Bonnie De Vries
Arlene, John, Bruce, Lisa
Jake & Theresa De Vries
Tom, Rita, Karin, Brenda, Krista, Julie
Bill & Herma De Vries
Heather, Ken, Tracy, Cindy, Debbie
Willem & Jean Bouwman
Angela, Elbert
Jake & Coba Koster
Henrietta, Johny, Jeffrey
Home address: R.R. #2, Drayton, ON N0G 1P0

1951 May 1 1991
With joy and thankfulness to God we wish to announce the 40th wedding anniversary of our parents and grandparents,

JAN TYME and KLAZINA R. NYMEYER
(nee Bos)

May God continue to keep you both in his care.
Love and congratulations from:
Arthur & Alice Nymeyer — Drayton, Ont.
Christina, Sarah, Jonathan, Annie
Theresa & Jake De Vries — Drayton, Ont.
Tom, Rita, Karen, Brenda, Krista, Julie
John & Phyllis Nymeyer — Chilliwack, B.C.
Jake, Heidi, Carolyn, Phyllicia
Hillie & Jake Hoekstra — Drayton, Ont.
Robert, John, Gerald, Charly
Open house on Wednesday, May 1, 1991, from 2-4 p.m. D.V., in the Chr. Ref. Church, Drayton, Ont.
Best wishes only please.
Home address: R.R. #2, Alma, ON N0B 2A0

Classified

Anniversaries

Dwingelo, Dr. Edmonton, Alta.
1941 May 2 1991
With thankfulness to our Lord we announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,

GERRIT and KLAASJE VAN NECK
(nee Bazuin)

May the Lord continue to bless and keep you.
Congratulations from:
Anne Keizer — Richmond, B.C.
Harry & Linda Van Neck — Edmonton, Alta.
Gertie & Jack Stel — Langley, B.C.
John & Shirley Van Neck — Spruce Grove, Alta.
Pat & John Gelderman — Neerlandia, Alta.
and grandchildren and great-grandchildren.
An open house reception will be held on May 2, 1991, at Summit Village from 2:00 to 4:00 p.m.
Home address: #304-10011-149 St., Summit Village, Edmonton, AB T5P 4V7

Obituaries

On Thursday, March 28, 1991, our dear wife, mother and grandmother,

JITSKE (Joyce) BOSCHMA
(nee Ypma)

was promoted to glory at 70 years of age. We will miss her love and care for us all.
Her husband, Tamme Boschma, her children and grandchildren:
Elizabeth & Fred Folkerts
Tom, Janet, Stephen, Trever
Harriette & August Guillaume
Joylene, Lisa, Franklin, Tamara
Hedley & Minnie Boschma
Tamme, Elin and Kristi
Home address: #116 10041-149 St., Summitt Village, Edmonton, AB T5P 4V7

On April 2, 1991, the Lord gathered into his loving arms, our dear mother and oma,

JOHANNA HENDRIKA (Anke) BOUWMEESTER
(nee Koskamp)

after a brief illness in her 62nd year
Predeceased by her husband, Wim, on June 27, 1985.
She will be dearly missed by her children and grandchildren:

Paul & Gay Bouwmeester — Elgin, Ill.
Jamey, Michelle, Sean
Hans & Joanne Kater — Peterborough, Ont.
Joshua, Lindsay, Jordan, Anya
Bart & Marilyn Nameth — Hamilton, Ont.
Mieke, Wesley
Dan & Sandra Brinks — Grosse Pointe Park, Mich.
Derek

"I know that my Redeemer lives" (Job 19:25a).
Funeral service was held at First Chr. Ref. Church of Hamilton, on April 5, 1991, Rev. F. Heslinga and Rev. J. Klomps officiating.
Correspondence address: Marilyn Nameth, 64 Bond St. N., Hamilton, ON L8S 3W2

For Rent

Plan your holidays now. Rent a one-bedroom basement apt. Available by day, week or month. Reasonable rates. Convenient vicinity ½-hr. west of Toronto, Ont. Call (416) 877-5642.

Smithville, Ont.: Newer home, three bedrooms, 1½ bath, dishwasher, fenced yard, garage. Available May 1. $800 plus utilities. Call (416) 957-0460.

Anniversaries

Congratulations to Klaas and Geertje Fluit on their 50th wedding anniversary!

DeWijk Cambridge
1941 1991
The family of

KLAAS and GEERTJE FLUIT

invites the Christian community to rejoice in God's blessings to them, on the occasion of their 50th wedding anniversary. All friends and family are invited to an open house from 2 - 4 p.m. on Saturday, May 4, 1991, at the Maranatha Chr. Ref. Church, 94 Elgin Street South, Cambridge, Ont.
With our best wishes, and sincerest love to Dad and Mom we are,
Bert & Dianne — Ayr
Jackie, Michael, Darryl
Ralph — Dutton
Cami, Christopher, Nathan, Janelle
Andy & Aileen — Nepean
Kevin, Mark, Laura
Henry & Ann — Cambridge
Jeff, Jodi
Roy & Brenda — Australia
Justin, Ashley
Sue & Ian Talsma — Brampton
Jack, Josh
Home address: 279 Blair Rd., Cambridge, ON N1S 2J9

Help Wanted

Wanted: Help on a large dairy farm for the summer months.
Contact: Rolling Acre Farms, R.R. #6, Cobourg, ON. Tel.: (416) 342-3131.

Summer opportunity — Mutual Support Systems, a network of rural group care residences in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites married, Christian couples to apply for the postion of **Relief Houseparent.** Successful candidates must be able to assume leadership roles and be able to work closely with a team of Child Care Workers. In-service training as well as administrative and professional support is provided. Salaried position extends from May to August. Please submit resume to Personnel Manager, Mutual Support Systems, R.R. 1, Perry Rd., Wellandport, on L0R 2J0 or tel. (416) 899-2311.

Anniversaries

Congratulations to Edward and Sylvia Top (nee Haan) who will celebrate their 60th wedding anniversary, D.V., on May 7, 1991.

Marum Brampton
1931 May 7 1991
"In all your ways acknowledge him and he will make your path straight" (Prov. 3:6)
With praise and thanksgiving to our heavenly Father, we hope the Lord willing to celebrate the 60th anniversary of our parents, grandparents and great-grandparents,

EDWARD and SYLVIA TOP

We thank the Lord for keeping you in his care, and for all the rich blessings he has given you over these many years. We thank you Mom and Dad for all the love you have shown us, and for leading us in his direction. May the Lord grant you much happiness and his blessing on this day.
Congratulations with all our love:
Rev. John & Henny Top — Mount Brydges, Ont.
Eno & Hilda Jansma — Saskatoon, Sask.
Tony & Tena Alblas — Gloucester, Ont.
Grandchildren and great-grandchildren.
Open house May 11, 1991, from 2:00 - 4:30 p.m. at Holland Christian Homes McLaughlin Rd. S., Brampton.

Employment wanted

31-year-old family man seeking employment on **dairy farm.** I have A.I. training and 2½ years of experience in dairy. I have operated all types of equipment in my lifetime and do all types of repair. House required. Contact me at (519) 587-4324 after 6 p.m.

Help Wanted

Christian summer student to **live in** and **look after children** ages 8, 5 and 4, while mom and dad work on fruit-and-vegetables farm. Good wages. Lake Simcoe area. Call Pat at (705) 426-9859.

Persons to help work on a 50-cow **dairy and hay farm**. You must be able to work with animals. 500 acre-plus under cultivation. Ideal position for person with Class A drivers licence who doesn't want to drive semi full-time. Housing available. Call (807) 483-5393 or write Rick Boersma, R.R. #1, Stratton, ON P0W 1N0

Obituaries

May 9, 1924 March 31, 1991
"I will consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18).
God took home our dear mother and grandmother,

HILJE HUININK
(nee Joldersma)

after suffering from cancer but always completely trusting in her Lord.
Lovingly remembered by:
Henrietta Hielema — Winnipeg, Man.
Brenda & Paul (engaged), Gregg, Crystle
Leida & Henry Gerrits — Clinton, Ont.
Jennifer, Timothy
Shirley & John Vos — Bradenton, Fla.
Eric, David
Henry & Marian Huinink — Burlington, Ont.
Marsha, Laura, Brandon
Esther Huinink — Hamilton, Ont.
Chantal
Jim & Shirley Huinink — Kitchener, Ont.
The funeral service took place April 3, 1991, in the Immanuel Chr. Ref. Church, Hamilton, Ont., Rev. Zantingh and Rev. Miedema officiating.

Obituaries

Gennep, the Neth. Terrace, B.C.
1919 1991
On Tuesday, March 12, 1991, the Lord suddenly called to her eternal home, our dear and loving mom, oma, and grandma,

AALTJE SEINEN
(nee Werkman)

She was predeceased by her husband, Klaas Seinen, in 1958.
No stranger to pain and suffering, her bright laughter, happy outlook, and generosity live as examples to each one of us:
Dick & Margaret — Jos, Nigeria
Philip, Brent, Allison
Margriet — Redway, Calif.
Alicia, Sean
Nico — Kalamazoo, Mich.
Pieter and Yvonne, Ben, Simeon
Bert & Janna — Slave Lake, Alta.
Jeremi, Nathan, Elisabeth, Jonathan
Henry & Janette — Edson, Alta.
Matthew, Andrew, Joshua, Adrienne
She will be missed by her two sisters, Ria Troost and Janny Karst and brother, Dirk Werkman, in the Netherlands.
Funeral services were held on March 18, 1991, at the Terrace Chr. Ref. Church, with Pastor Peter Sluys leading the service.

The Church Council of the First Chr. Ref. Church of Owen Sound expresses its deepest sympathy to elder Wietse VanDolder and his family in the passing away of his father,

MR. PETER VANDOLDER (SR.)

on Wednesday, April 10, 1991. May the Lord's comfort and grace be their strength in these days of sorrow.

Oct. 20, 1910 March 24, 1991
"I have called you by name, you are mine" (Is. 43:1-3, 5a).
On Sunday, March 24, 1991, the Lord called to her eternal home, suddenly, our dear loving mother and grandmother,

GAIL VAN STRALEN
(nee vanderVeen)

in her 81st year of age. Predeceased by her husband Dirk ten months ago. She left in the care of her lord her children:

Fred & Nellie Van Stralen — Palgrave, Ont.
John & Freda Van Stralen — Coquitlam, B.C.
Joyce & Don Broadfoot — Waterloo, Ont.
Dirk & Gerda Van Stralen — Battle Creek, Mich.
Henry & Jan Van Stralen — Waterloo, Ont.
27 grandchildren, and one great-grandchild.

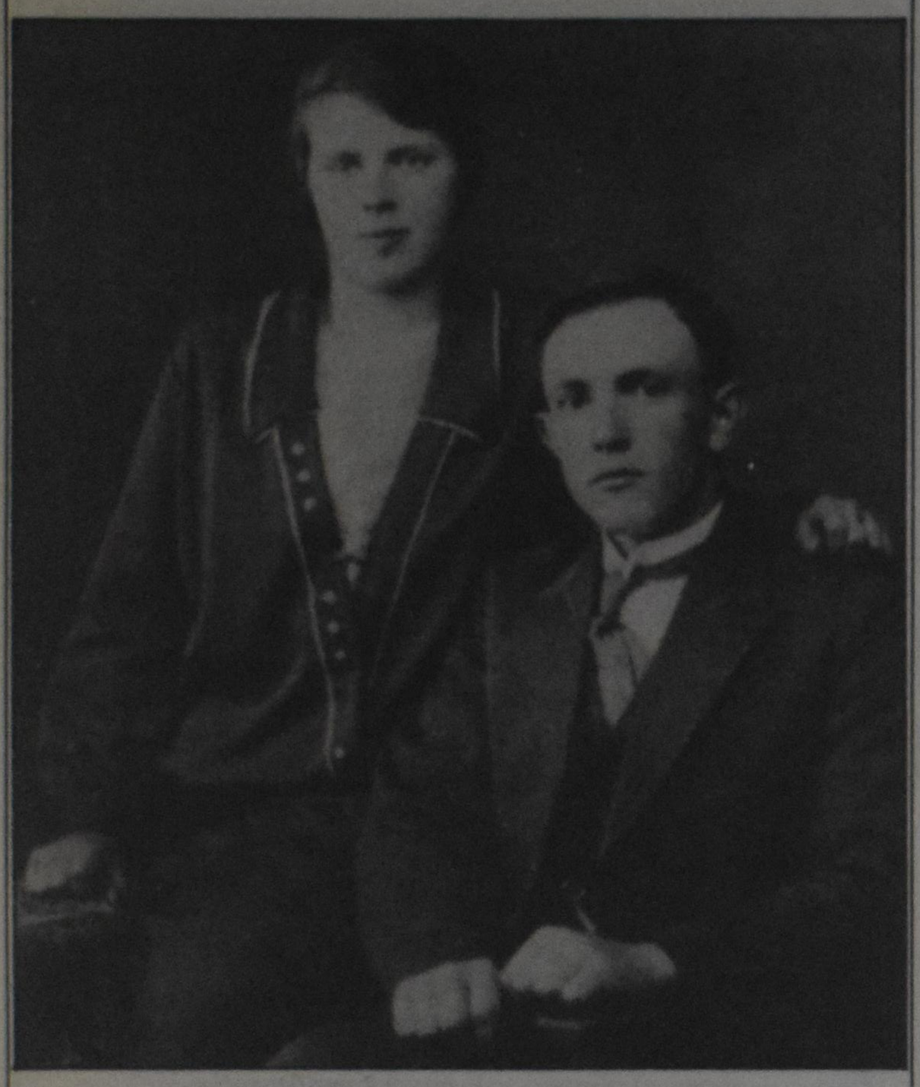
On Friday, March 29, 1991,

CORNELIUS (Casey) DE JONG

went to be with his Lord and Saviour. Beloved husband of Geertje (Gertrude) (nee Dam).
Beloved father of:
Ed & Willie
Harry & Valerie
John & Brenda
Freda
Six grandchildren.
Predeceased by a son and daughter-in-law Sid and Marlene in 1974, one sister and three sisters-in-law in the Netherlands.
He was a faithful member of the Second Chr. Ref. Church of Sarnia, Ont.
Correspondence address: 1028 Capri, Sarnia, ON N7S 1Z8

Classified

Anniversaries



Congratulations to Jacob Gerhardus and Marchien Vos (nee Sinkgraven) on their 60th wedding anniversary!

Smilde Hamilton
1931 April 24 1991

"This is the day the Lord has made; let us rejoice and be glad in it" (Ps. 118:24)

With thankfulness to the Lord for his abiding love and care, we hope to celebrate, the Lord willing, the 60th wedding anniversary of our parents, grandparents, and great-grandparents,

JACOB GERHARDUS and MARCHIEN VOS (nee Sinkgraven)

Elly & John Van Barneveld — Howard City, Mich.
George & Corry Vos — Rockwood, Ont.
Janet & John Schenk — Georgetown, Ont.
Jeanette & Ed Groenendal — Springvalley, Calif.
Tina & Curtis Rodgers — El Cajun, Calif.
11 grandchildren and 15 great-grandchildren.

Reception, May 4, 1991, from 2-4 p.m. at Cornerstone Can. Ref. Church.

Also, Happy 85th Birthday, Dad and Opa Vos.

Best wishes only.

Home address: Ebenezer Villa 103, 337 Stone Church Rd. East, Hamilton, ON L9B 1B1

Summer Job Market

Acton, Ont.: Experience in sales of masonry products. Third year marketing student. 21-years old. Would like to work in sales field, but will take anything for the summer. Call: Anthony Looyenga at (519) 853-0758.

Summer Job Market

Bowmanville, Ont.: Athletic, country girl going into Grade 11. Has experience on apple, sheep and fruit & veg. farms. Wouldn't mind trying some sort of camp-counselling, assistant counselling, etc. But willing to do almost *anything!* Contact: Gena Jaspers-Fayer, R.R #4 (3326) Bragg Rd., Bowmanville, ON L1C 3K5 (416) 623-2634.

Bowmanville, Ont.: 16-year-old, Grade 11 male looking for work in farming or construction during the summer months. Have experience in bricklaying (labourer) and farm:work. Also have driver's licence. Richard Wessels, R.R. #4, Bowmanville, ON L1C 3K5. Phone: (416) 623-8521.

Grimsby, Ont.: DORDT COLLEGE student (3rd year **English major, journalism**) is looking for a job during the summer months. Many years of experience in greenhouse and nursery work, but prefers study related work. Dirk B. Schouten (416) 945-5335.

St. Catharines, Ont.: 21-year-old female university student is looking for work and accommodation during the summer in the Niagara Peninsula area. Has experience as store clerk, waitress, and caring for children. Also willing to "house-sit" while you are on vacation. References available. Can start May 1. Please call St. Catharines (416) 935-3509 or Waterloo (519) 746-2076, after 6 o'clock and ask for Kimberly.

Summer Job Market

Hamilton, Ont.: Redeemer student seeks employment in Hamilton area. Experienced in desktop publishing (IBM and Mac), layout design, cartooning and word processing. Carl at (416) 648-2131, ext. 320.

Lucknow, Ont.: I have experience on a dairy farm, would like to work on a dairy or beef farm. Alex Hartemink, age 16, R.R. #5, Lucknow, ON N0G 2H0. Phone: 395-5227.

Oshawa, Ont.: Hi, I'm a 21-year old Sir Wilfred Laurier University student (Political Science, 2nd yr.) looking for office experience. Good typing and number keying skills, am familiar with computers but would like to learn more. Will consider any office job. Available Apr. 29. Please surprise me! Call Connie at (416) 728-1348.

Smithville, Ont.: Able-bodied, 17-year old SDCH student (graduating in June) urgently needs summer work so he can save up to go to Dordt College next September. Will tackle just about anything. Are you interested? Please call Phil at (416) 957-0781.

Smithville, Ont.: Hi, I'm a 15-year old SDCH student looking for any part-time work during the summer, as well as after school hours and on Saturdays. Please make my day! Call Charleen at (416) 957-0781.

Personal

The consulate-General would like to come in contact with the following individuals:

HOVINGA, Frederik, born Jan. 10, 1929, immigrated to Canada on May 20, 1967.
HULKENBERG, Bernardus Wilhelmus, born Sept. 30, 1926.
HUNSCHE, Ferdinand A.J., born Dec. 22, 1926, immigrated to Canada on Aug. 15, 1956.
JANSSEN, Antoon Willem Marie, born Jan. 20, 1931.
JASPERS, Sibber Garrit Jan, born March 11, 1931.
JEPMA, Andries, born Dec. 18, 1925.
de JONG, Bouke, born Jan. 22, 1931.
de JONG, Johan Jacob, born Dec. 31, 1925, immigrated to Canada on Apr. 3, 1980.
JROMESTIJN, David Cornelis, born March 1, 1930.
KAASGAREN, Hendrik, born Feb. 27, 1931.
KISTEMAKER, Willem, born Sept. 25, 1904, last known address: 183-93 Emerald South, Hamilton, ON L8N 2V6
KNOL, Wybke, born Apr. 28, 1929.
KOEKEBAKKER-Hoekstra, Eikeltje, born Nov. 24, 1926, immigrated to Canada on Nov. 24, 1960.
KRANENDONK, Aart, born Jan. 28, 1929, immigrated to Canada on March 23, 1960, possible destination: Kentville.
KUIKEN, Evert., born Aug. 28, 1926, immigrated to Canada on April 25, 1958.
KWANT, Louis, born July 9, 1925.
LANGHOUT, Jacob, born Jan. 18, 1931.
LOWENSTEIJN, Mia Cornelia, born Jan. 8, 1929.
van MEERVELD, Marinus Jan, born Feb. 25, 1931.
MICHELS, Teunis, A., born Nov. 14, 1926.
van MIERLO, Petrus Johannes, born Jan. 16, 1928.
MOLEMA, Stoffer, born Nov. 27, 1926, immigrated to Canada on March 29, 1958.
MOOYER, Albert Cornelis, born Feb. 11, 1928.
MUNTER, Bastiaan, born Nov. 13, 1927.
NIEROP, widow ??, born Feb. 13, 1926
van den NIEUWBOER, Hedwig Gerharda Petronella, born July 10, 1929.
NIEUWENHUIS, Bareld, born June 22, 1914.

Consulate-General of the Netherlands
1 Dundas St. West, Suite #2106, Box 2
Toronto, ON M5G 1Z3
Phone: (416) 598-2520

Personal

Dutch Canadian Christian widow living in Southwestern Ontario would like to meet a sincere, honest, caring and loving Christian gentleman, 60-65, for friendship and a growing relationship. Please reply to File #2561, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Chr. professional businessman, age 32, would like to meet a sincere, attractive, outgoing, Chr. lady for friendship. Please call Tony at 1-(416) 858-2854. Will accept all collect calls.

Single Men and Women
if you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose $3.00 for a complete information package explaining our services.
Established in 1967.

Teachers

AGASSIZ, B.C.: Agassiz Christian School invites applications for the following positions: 1 **primary/intermediate** position (50% kindergarten/50% administration relief including French)
1 **intermediate** position (combined Grade 4/5).
Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952.

AYLMER, Ont.: Immanuel Christian School invites applications for a possible opening in a **Grade 2** classroom. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

BANCROFT, Ont.: Bancroft Christian Academy (Ont.) seeks Christian teacher or **Teacher/Principal** for small, evangelical, rural school. Phone (613) 332-2784 or write P.O. Box 29, Bancroft, ON K0L 1C0

BRANTFORD, Ont.: Brantford Christian School invites applications for a definite opening in a combined **Grade 2-3,** as well as possible openings in **higher** grades for 1991-92. Please send application and resume to: Mr. C. VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.

BRAMPTON, Ont.: John Knox Christian School seeks applications for two positions for the 1991/92 school year. Needed are: an **intermediate** teacher and one teacher for a grade level to be determined. French and music an asset. All interested in applying, please forward application and resume to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236.

BRESLAU, Ont.: Woodland Chr. High School invites applications for possible openings in **Music, English, Math, Computers, Art, French** and **Geography,** starting Sept. 1991. Please send letters of application and resumes to W.C.H.S., R.R. 1, Breslau, ON N0B 1M0. Tel. (519) 648-2114.

Teachers

GEORGETOWN, Ont.: Georgetown District Christian School has a definite opening for a **Grade 7** teacher with a **Music** and/or **Phys. Ed** specialty and also a definite opening for a 40% **remedial** position. For information or application please contact: Treena Sybersma, Principal, R.R. #1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school); (416) 877-2707 (home).

GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, invites applications for a possible opening in the **primary** level and possible part-time openings — **Special Ed.,** 60% *and* **Grade 7,** 70%. Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).

LONDON, Ont.: London District Christian Secondary School has possible openings for positions in **Bible, Math** and **English** for the 1991/92 school year. Please send letter of application, resume and statement of faith to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Tel.: (519) 455-4360.

MEDICINE HAT, Alta.: Medicine Hat Christian School invites applications for a **Grade 2,** as well as an **E.C.S. (Early Childhood Services)** position for the 1991/92 school year. Qualifications in music will be an asset. Medicine Hat Chr. School is an interdenominational school and has an enrolment of 140 students from E.C.S. to Grade 9. Please submit application and resume to Mr. Wm. Slofstra, Principal, Medicine Hat Chr. School, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2. Phone: school (403) 526-3246; home (403) 526-7192.

OTTAWA, Ont.: Ottawa Christian School invites responses from suitably qualified applicants for September, 1991. We have possible vacancies at the **Primary, Junior** and **Intermediate** levels. Proficiency in **French** is a definite asset. Please send applications or letters of inquiry to: Wm. Van Dyke, Principal, Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or phone: (613) 722-5836.

OTTAWA, Ont.: Redeemer Christian High School invites applications for possible positions in **French, History, Bible, Computer, Mathematics, Physics** and **Physical Education.** Join a dynamic team, serving an interdenominational community. Contact: Derek Maggs, Principal, 900 Merrivale Rd., Ottawa, ON K1Z 5Z8. Tel.: (613) 722-1175.

REXDALE, Ont.: Timothy Chr. School has possible openings in the **Primary** and **Intermediate** divisions. If interested and qualified, please send resume and references to: Mr. G. Postma, Principal, Timothy Chr. School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770.

RIMBEY, Alta.: Rimbey Chr. School invites applications for two openings in the **K-6** area. Interested applicants, please send inquiries or resume to: Mr. Henry Vandermeer, Principal, Rimbey Chr. School, Box 1305, Rimbey, AB T0C 2J0

Classified

Teachers

RED DEER, Alta.: Red Deer Christian School, an interdenominational school, providing Christ-centred education for this medium-sized central Alberta city, has possible openings in both our **junior-high** and **primary** divisions. Interested people should direct inquiries and/or applications to: Mr. R. Duggan, Principal, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Tel.: (403) 346-5795.

RICHMOND, B.C.: Richmond Chr. School is seeking an experienced educator, **Vice-Principal,** to join our staff of 25 teachers. The applicant must have a vision for dynamic Christ-centred education, an ability to provide direction and leadership, as well as a willingness to grow in his truth. Courses in Educational Administration would be an asset. Currently our school teaches 335 students on two campuses (K-7, 8-10). The starting date for the successful applicant is negotiable. Please submit your personal statement of faith, along with your resume to Mrs. N. Koopmans, Education Committee, Richmond Chr. School, 5240 Woodwards Road, Richmond, BC V7E 1H1

SMITHERS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a **Principal** in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0

SMITHERS, B.C.: Bulkley Valley Christian School is anticipating possible openings for September 1991 in the following areas: **primary, junior high, learning assistance, French** and secondary **History/Social Studies.** Please forward applications and resumes to: B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0 or phone: Ed. Com. Chairman, Mrs. Winette McEwen at (604) 847-2049 or principal Glenn Ewald at school: (604) 847-9833 or at home (604) 847-2186.

SURREY, B.C.: Surrey Christian School, an inter-denominational school serving a growing municipality, will be requiring additional staff for the 1991/92 school year. We anticipate full-time openings at both **Primary** and **Intermediate** grade levels and part-time **Kindergarten** and **Library** positions. Please mail letters of application/resumes to: Surrey Chr. School, 9115 - 160th St., Surrey, BC V3R 4N4, Attention: A. Jansen.

TRENTON, Ont.: Trenton Chr. School invites applications for a possible opening in our **Junior Division.** Interested candidates should send a resume and education profile to: Jeremy VanDuyvendyk, Principal, Trenton Chr. School, 20 Fourth Ave., Trenton, ON K8V 5N3. Phone: (613) 392-3600.

UTTERSON, Ont.: Muskoka Chr. School welcomes applications from teachers interested in **Grade 2/3** classroom. Our continued growth has made this position available. Please call Bill Fitch, Principal at (705) 385-2847 (school) or (705) 645-8276 (home) or send resume to the school at Box #150, Utterson, ON P0B 1M0

WASAGA BEACH, Ont.: Silvercrest Christian School requires a **Grade 5/6** teacher and possibly a **Grade 7/8** teacher for September, 1991. Please send resume to the principal: Jane Tulloch, c/o Silvercrest Christian School, R.R. #1, Wasaga Beach, ON L0L 2P0

Teachers

WALLACEBURG, Ont.: Wallaceburg Christian School invites inquiries for a full-time **Grade 5/6** position, beginning in September, 1991. An ability to teach French is important. Please direct all inquiries and applications to: Mr. Trevor Tristram, Principal, c/o Wallaceburg Christian School, 693 Albert Street, Wallaceburg, ON N8A 1Y8. Phone: (519) 627-6013.

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Crossword Puzzle and Calendar of Events can be found on page 19.

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Willowdale, ON M2J 4V4

Teachers

Centennial Christian School
Terrace, B.C.

Applications are presently being accepted for positions in:
PRIMARY — K, 1 (experience an asset)
INTERMEDIATE — possible openings in 6 or 7
Opportunity for a teacher with music/band ability

Centennial is a rapidly growing interdenominational school with a current enrolment of 170 students and 10 teachers (K-8). We hope to add Grade 9 in September 1991.

Send applications, resume and references to:
Frank Voogd
3608 Sparks St., Terrace BC V8G 2A5
Phone: (604) 635-6173

Teachers

The Association for Christian Education of St. Catharines

invites applicants to apply for openings/ possible openings at their two schools.

Calvin Memorial Christian School
at the Elementary, Junior and Intermediate levels, Music Specialist 1-6.

Beacon Christian High School
Vice-Principal
Bible, Physical Education, Geography

Send letters of application complete with resume to
2 O'Malley Dr., St. Catharines, ON L2N 6N7

Teachers

Edmonton Christian Schools

Thank you!

We thank all the teachers and prospective teachers who indicated an interest in our school system. The applications we have received are now being considered in terms of our actual needs. All candidates will be notified of their status after May 1, 1991.

Please continue to make the Edmonton Christian Schools part of your professional plans in the years ahead.

We wish all candidates God's blessing in their career choice for 1991-92.

For applications or further inquiries contact:
Mr. P.C. Prinsen
North Edmonton Christian School
13470 Fort Rd., Edmonton, AB T5A 1C5
Phone: (403) 475-2818; Fax: (403) 478-1728

Vacation

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K0K 2X0
Phone: (416) 352-2308

Teachers

JOHN KNOX CHRISTIAN SCHOOL
WOODSTOCK, ONT.

has definite openings in the following areas:

- **Grades 6, 7 and 8**
- **Vice-principal with some relief time**
- **Learning assistance teacher**
- **Possible primary position**

Please send your inquiries and/or resumes to:

Mr. Henry Tuininga, Principal
John Knox Christian School
P.O. Box 243
Woodstock, ON N4S 7W8
Phone: (519) 539-1492

Teachers

Pacific Christian Secondary School
Victoria, B.C.

will have definite openings in **Biology/Junior Science** and **Home Economics** for the 1991/92 school year. There is a possibility of a combined **Home Economics/General Business** position, depending on enrolment. In addition, there is a definite opening in **Boys' Physical Education.** Please send letter and resume to:

Mr. John Messelink, Secondary Principal
654 Agnes St.
Victoria, BC V8Z 2E6
Phone: (604) 479-4532 Fax: 479-3511

Classified/Events

Help Wanted

WORLD HOME BIBLE LEAGUE

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World Home Bible League
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Weston, ON M9N 3N3
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Redeemer College

A Christian University College

is accepting applications for an
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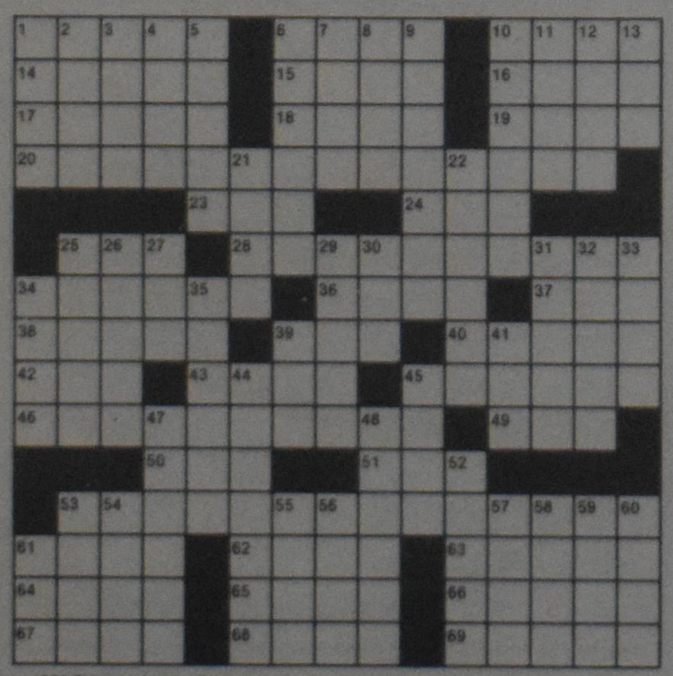
This person will initiate and maintain contact with prospective students and their parents to inform them about the College's programs, and encourage enrolment. Educational requirement: a Bachelor's degree. Submit letter of application, resume, and references to the **Human Resource Manager.**

Ancaster, Ontario L96 3N6 (416) 648-2131

Weekly puzzle

by Kenneth Witte



ACROSS
1 Intaglio's opposite
6 Walk heavily
10 Border
14 Moslem rulers
15 Opportune
16 — avis
17 Female demon
18 Character actor Jack
19 Eager
20 Very friendly
23 High in music
24 — whiz!
25 Type of race
28 Friend
34 Ore of lead
36 One type of receiver
37 Desert robe
38 Gallic goodbye
39 Terminate
40 Badger-like animal
42 Inlet
43 Subdue
45 Fly
46 Intimate friend
49 Whiskey
50 Legal matter
51 Goof
53 Friendly (with)
61 Rotate
62 Kor. president
63 Engine
64 Emotional spasm
65 Whirring sound
66 Rocket stage
67 To shelter
68 Offspring
69 Monikers

DOWN
1 Highland Scot
2 Oriental nanny
3 "La Boheme" heroine
4 Sevareid
5 Honshu port
6 At once
7 Gay tune
8 Oceanic fish
9 Minor deity
10 Took a stand
11 Discourse deliriously
12 Rainbow
13 Demented
21 Seaweed
22 Moray fishermen
25 Ham's gear
26 Jones or Smith at times
27 Driving aid
29 Admitted
30 Accomplished
31 Eccentric
32 Corpulent
33 Ivy League institution
34 Attire
35 Spice
39 Ostrich kin
41 Flying prefix
44 Engrosses
45 Novice
47 Fruit
48 Cedes to another
52 Candle or nose
53 Gem
54 Muse number
55 Big Ten state
56 Actor Bruce
57 Forum wear
58 Account entry
59 Not any
60 Mardi —
61 Health club

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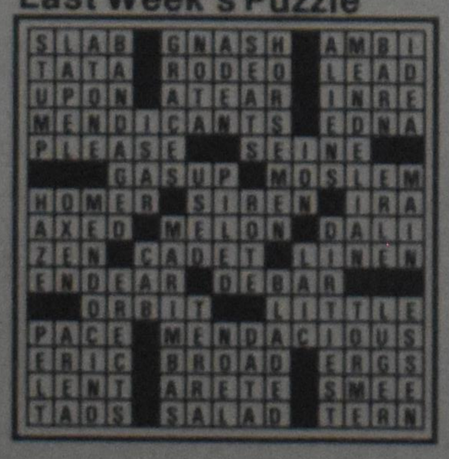
Last Week's Puzzle



Calendar of Events

Apr. 20	"S.O.A.R. in Classis Chatham," a one-day seminar on outreach and renewal, from 8:30 a.m. - 4:00 p.m., at CRC, **Mount Brydges,** Ont. Speaker: Rev. Dirk Hart. For registration call Rev. Peter W. De Haan, at (519) 456-6946.
Apr. 20 - May 4	Spring concerts by the OCMA, directed by Leendert Kooy, with Andre Knevel at the organ. **Apr. 20:** (8 p.m.) Willowdale United Church, **Willowdale,** Ont.; **Apr. 27:** (8 p.m.) Central presb. Church, **Hamilton,** Ont.; **May 4:** (8 p.m.) Simcoe St. United Church, **Oshawa,** Ont. For info. call (416) 636-9779.
Apr. 20	John Knox Chr. School, Mississauga, Ont., presents "Musicale 1991: Our World belongs to God," with massed choir, orchestra and soloist. At 7:30 p.m., Miss. Gospel Temple, **Mississauga,** Ont. For info. call (416) 822-8131.
Apr. 21	Dutch service, 3 p.m., CRC, **Ancaster,** Ont., led by by Rev. John Zantingh.
Apr. 26	Annual Choir Festival "The Earth Shall Rejoice," by the choirs of Ontario Christian High Schools. Admission $6.00. At 8 p.m., Redeemer College, **Ancaster,** Ont.
Apr. 26	CCM (Niagara Chapter) meets at 8 p.m., Bethany CRC, **Fenwick,** Ont. Speaker: Dr. Ted Plantinga on "Evolution and the Fall into Sin."
Apr. 27	Mississauga Regional Holy Spirit Conference, Ebenezer Ref. Church, **Mississauga,** Ont. For info. call (416) 890-3222.
April 27	Spring concert by the "Mountainview Singers," at 8 p.m., Mountainview CRC, **Grimsby,** Ont. Everyone welcome!
Apr. 27	The King's College 1991 Convocation Ceremonies, at 7:30 p.m., All Saints' Cathedral, **Edmonton,** Alta. Guest speaker: Dr. James Skillen.
Apr. 27	Spring concert featuring the "Bel Canto Choir" and the LPCS Children's Choir. At 7:30 p.m., Bethel CRC, **London,** Ont. Free will offering.
Apr. 27	"Hymn Festival of Praise," a concert by four combined choirs of Woodstock, Ont., directed by Andrew Bouma. At 8 p.m., St. Paul's Anglican Church, Dundas & Wellington, **Woodstock,** Ont. Organist: Jan Overduin; with the Woodstock Gospel Quartet "Testify." Free admission.

Help Wanted

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a vibrant Christian community senior citizens' home, with 75 tenants and plans for expansion, situated in the beautiful Fraser Valley, is looking for an

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Mrs. Anne DeGraaf, secretary
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Abbotsford, BC V2S 4N4

Phone: (604) 850-0816, president
(604) 852-5868, secretary
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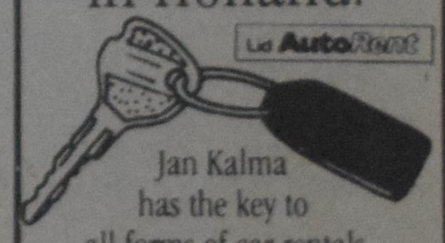

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Books

Robert VanderVennen, book review editor

Fiction

Moralistic Dutch novel in translation

The Crown of Honour, by L. Erkelens; translated from the Dutch by Joanne Barendregt. Neerlandia, Alberta: Inheritance Publications, 1990. ISBN 0-921100-14-0. Softcover, 188 pp., $11.95. Reviews by Robert VanderVennen.

Arriaantje, later known as Arri, grew up in an orphanage. Her unmarried mother died shortly after her birth and her father was unknown. Her caretakers thought she might have problems in later years because she was presumed to harbour the seeds of her mother's sin.

Arri grew up into a moralistic, stratified Dutch society. She was known as a girl with deep blue eyes and great intelligence and skill. She was denied the possibility of attending college because, well, you know, after all.... She struggled to womanhood against social pressures and discrimination. As a maid in the home of a Dutch schoolmaster, she knew oppression.

But besides those who took advantage of Arri were also a few people of gracious heart, including a retired, widowed director of the orphanage and an elderly pastor. The major concern of those whose love upheld her was whether, after all she had endured at the hands of Christians, she could come to a true Christian faith and receive "the crown of honour."

Although I don't often read moralistic novels like this, I became interested in the characters and the story as I read along. It's a strong story of another century. I imagine that our Dutch parents and grandparents grew up with this kind of story. I'm not sure whether it ought to have been translated and published today. The book is attractively produced, except that the translation should have been edited by someone who knows the English language well.

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Friends of God

Wayne Brouwer

WORSHIP (VI): Power released

"As they pass through the Valley of Baca, they make it a place of springs.... They go from strength to strength, till each appears before God in Zion" (Psalm 84:6-7).

In the past weeks we've thought about a number of ways in which worship has an impact on us. Worship refocuses our lives, reaffirms the values of love and sacrifice in societies that so often choose for power, renews our fellowship with other worshippers, restrains the evil in our lives that might otherwise destroy us. But it also releases power within us to be all that God meant for us to be, to be more than we could be on our own.

Think of it like this: when Geoffrey Wainwright summarized all of his theology a few years ago, he gave the book this title: *DOXOLOGY: The Praise of God in Worship, Doctrine, and Life.* Doxology! That's the power of life itself!

Doxology in life

When Wainwright came to the end of his discourses, he ended with a little story that he'd picked up years earlier. Turkish soldiers raided an Armenian home, he said, many years ago. The Turkish officer in charge killed the parents. Then he gave the daughters to his soldiers to rape and turn into slaves.

The oldest daughter he kept for himself. He brought her to his home and used her in some very despicable ways.

But finally the girl was able to escape. And after she managed to find her life again she took training to become a nurse. And then, wouldn't you know it: when she received her assignment in the hospital it was on a ward filled with Turkish military officers!

One night they brought in her old enemy. By the light of the lantern she could see that he was very near death. She wouldn't even have to *try* to kill him. All it would take would be a little neglect and he'd be gone.

But here's the surprise of the story: the man didn't die. As the days passed, he recovered his strength and his health. And one morning the doctor stood by his bed and told him what a fortunate man he was. The doctor pointed to this young nurse and said, "But for her devotion, you would be dead!"

The Turkish officer looked at her and recognized her. He asked her, "Why didn't you kill me?"

Her reply? Simply this: "I'm a follower of him who said, 'Love your enemies.' "

There's worship at its deepest, isn't it? That's the life that knows Life and breathes Life in response. That's the soul that's found peace with God and then can make peace happen in relationships with others. That's praise that speaks through the actions of the heart.

How big is your soul?

Lewis Smedes once wrote of going to a concert. It was a remarkable performance, he said. And at the end of it the crowd rose to its feet with enthusiasm and roared its approval.

Now, says Smedes, not everybody there felt exactly the same way. Some were moved by the concert more than others. But as the crowd began to dialogue with the performer — they clapping, he bowing; they shouting, he throwing kisses back to them — as all that began to unfold, something happened in the place.

It was as if there was a sense of something larger going on, says Smedes, as if we were playing with each other, as if we were feeding each other, as if we were stretching each other and calling each other to a more profound expression of our delight.

What had begun as a polite duty for many, turned now into a communal celebration. And the longer it lasted, the louder it became and the closer each felt to the others. Not just in the audience, but with the performer on stage as well.

So it is with worship. It stretches us beyond ourselves and puts us in tune with each other. It brings God back into our lives.

How big is *your* soul?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.